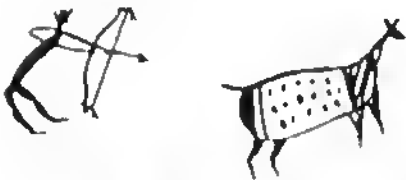


HISTORY



IN CLASS 6 YOU LEARNED ABOUT...

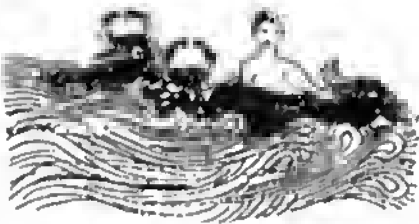
Look at the pictures and fill in the blanks:



In the beginning there were.....



In many places they took to.....



and in some places.....



Then at some places small came up.



In the Indus valley



Then came the pastoral



They gradually took to



They used to perform

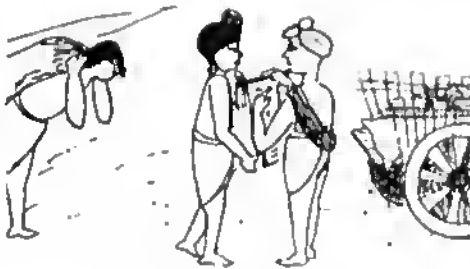
Gradually sixteen *mahajanapadas* emerged about 2500 years ago.



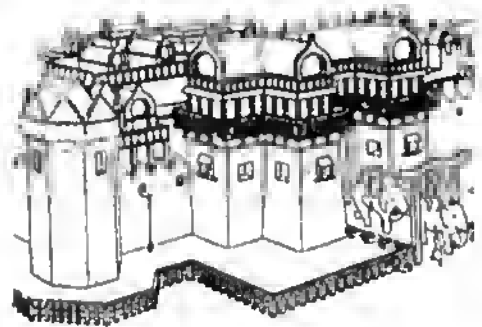
They had



and



Rulers started collecting from peasants regularly.



Many emerged in the *mahajanapadas*.

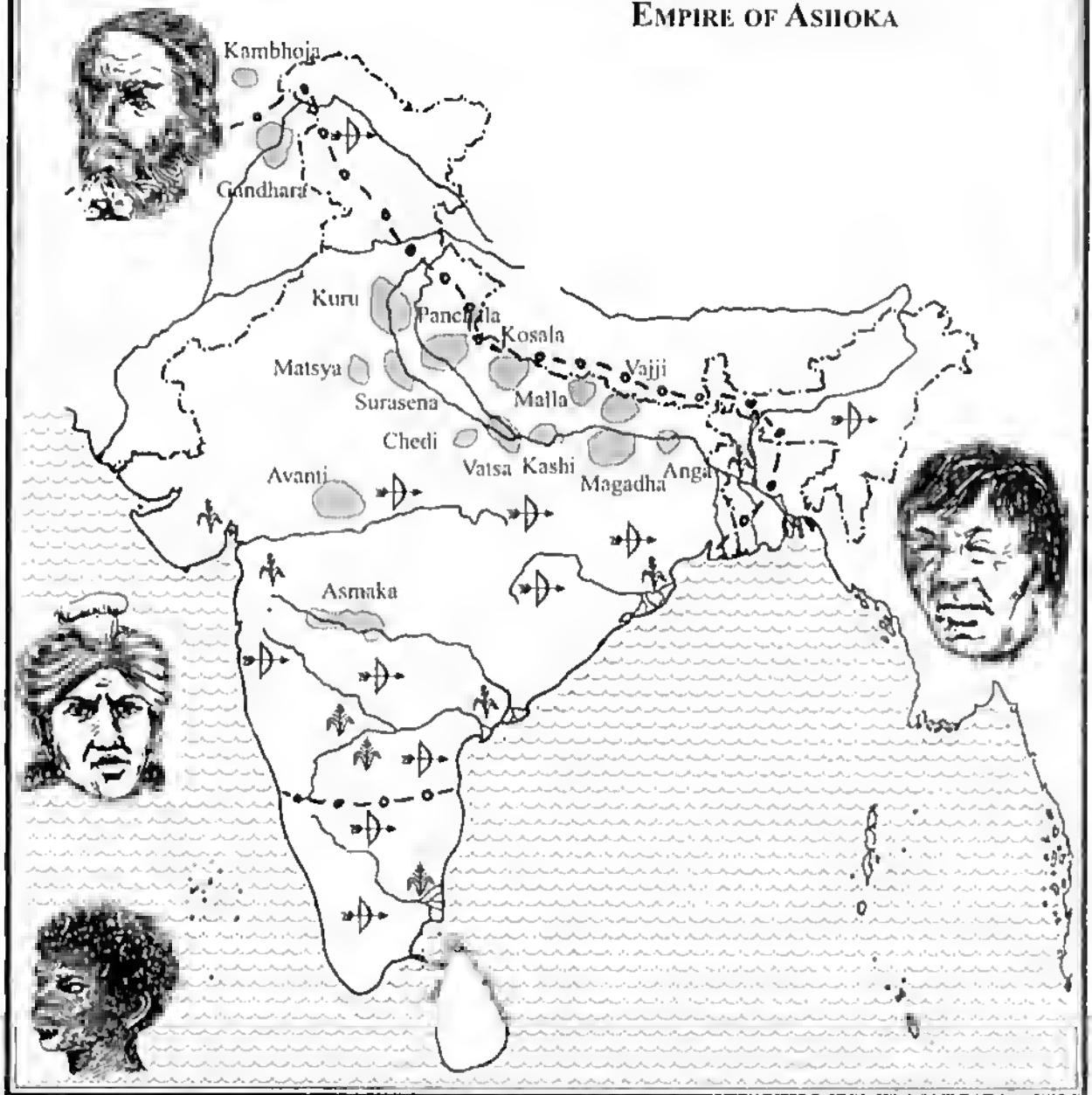


In such times the was born.

2500 years ago the *mahajanapadas* or kingdoms emerged in and around the plains of the Ganges and the Yamuna. Look at the location of the *mahajanapadas* in map 1. There were no kings in the other areas of India. Most of these areas were covered with forests. There were occasionally small settlements of farmers or hunter-gatherers. Kings like Ajatashatru and Mahapadma Nanda ruled in the Magadha Janpada. They expanded the kingdom of Magadha by conquering other *janapadas*. They were succeeded by the kings of the Mauryan dynasty like Chandragupta, Bindusara and Ashoka. They further extended the Magadhan empire.






Can you locate the boundaries of the kingdom of Magadha at the time of Ashoka in map 1? What areas, other than those of the janpadas, had been incorporated into the Magadhan kingdom?

MAP 1 SIXTEEN MAHAJANPADAS AND THE EMPIRE OF ASHOKA



Based upon Survey of India Outline map printed in 1979. The territorial waters of India extend into the sea to a distance of 12 nautical miles measured from the appropriate baseline.
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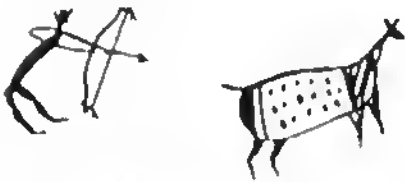
	Region of the hunter-gatherers		The empire of Ashoka
	Region under agricultural tribes		Present international boundary of India
	Mahajanapadas		

HISTORY



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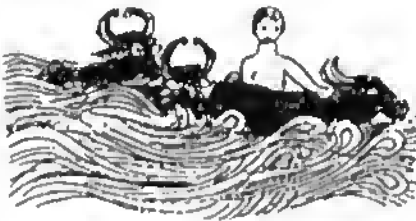
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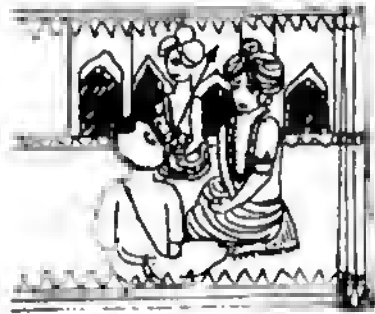


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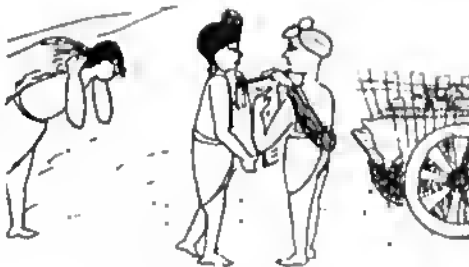
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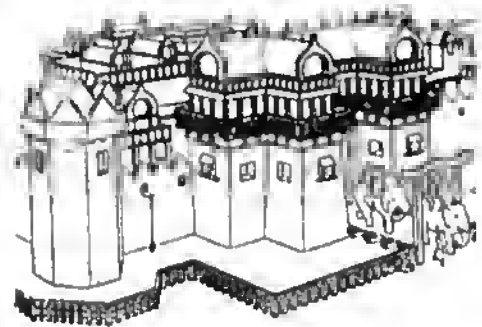
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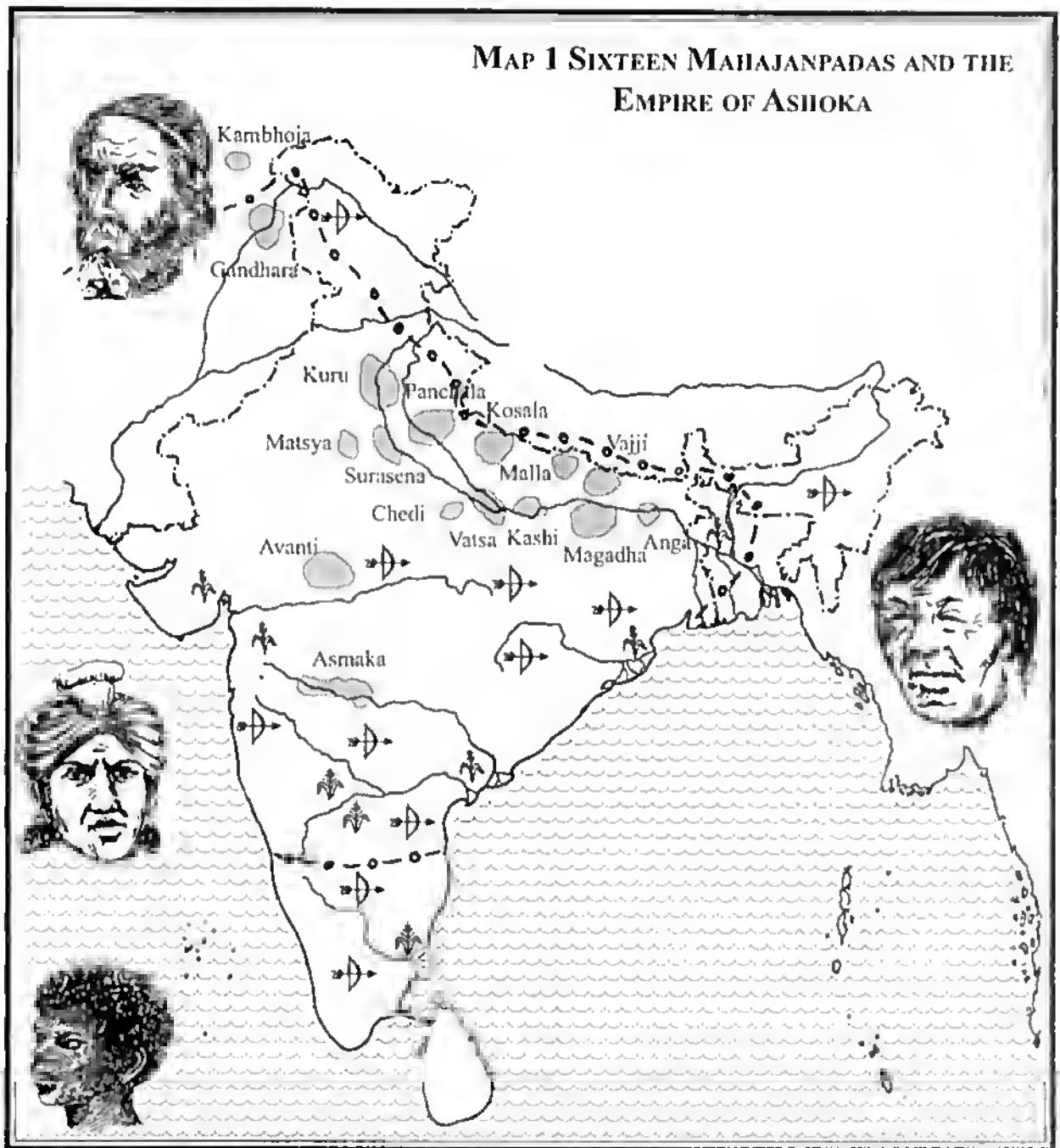


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	Region of the hunter-gatherers		The empire of Ashoka
	Region under agricultural tribes		Present international boundary of India
	Mahajanapadas		

MAHARAJADHIRAJA SAMUDRAGUPTA

(RULED FROM 335 AD TO 375 AD)

Samudragupta

About 500 years after Ashoka another great king emerged in Magadha. His name was Samudragupta. Like Ashoka his capital was also Pataliputra. Locate the city of Pataliputra in map 2.



Fig. 1 A coin issued by Samudragupta

Samudragupta issued many coins. One of the coins is shown in the picture above. In this coin Samudragupta is shown playing the *veena*. Samudragupta was interested in music. The best of poets and artists lived in his court. Apart from his cultural accomplishments, Samudragupta was also famous for his military victories.

The Poet Harishena

A poet named Harishena gives us the details of Samudragupta's victories over other kings and also explains his policies towards them. Harishena was a poet and an official in the court of Samudragupta. He had composed a long eulogy in praise of Samudragupta in Sanskrit.

The Allahabad Pillar

The eulogy composed by Harishena is inscribed on a stone pillar. This was the same pillar that was used by king Ashoka to inscribe his own message. Nowadays this pillar is kept in the fort of Allahabad.

Thus the Allahabad pillar provides us information about two great kings.

- *Underline eight important words or phrases of the above section.*

Samudragupta became king in 335 AD. At that time his kingdom was very small and was surrounded by many big and small kingdoms. Samudragupta wanted to increase his power and glory by creating a powerful kingdom.

Kingdoms of Aryavarta

The Allahabad inscription says,

With his unmatched power, Samudragupta destroyed many kings of Aryavarta and incorporated their kingdoms into his own. These kings were Rudradeva, Matila, Nagadatta, Chandravarman, Ganapatinaga, Nagasena, Achyutanandin and Balvarman.

As a result of these victories the kingdom of Samudragupta expanded into the whole of Aryavarta. Those days the plains of the Ganga and the Yamuna were called Aryavarta mainly because the Aryan tribes had settled there.

- *How many kings of Aryavarta did Samudragupta defeat?*
- *What did he do after defeating them?*
- *Locate the area of Aryavarta in map 2.*

Kingdoms of Dakshinapatha

After his victories in the Aryavarta, Samudragupta turned south. In those days, areas south of the Narmada were called Dakshinapatha. Read a part of Harishena's inscription to learn of what happened there. (While your teacher reads this portion out loud,

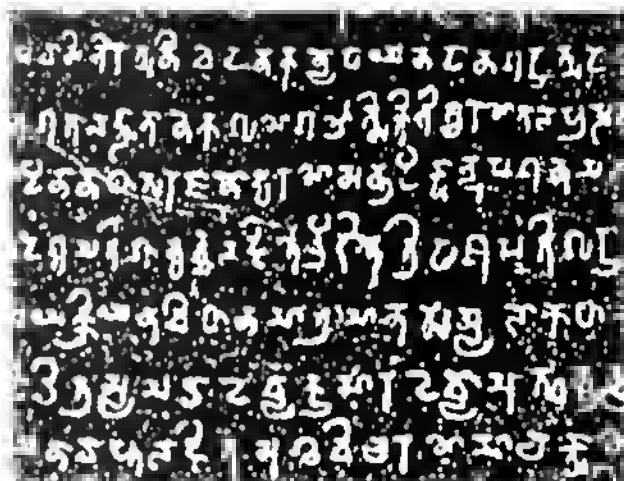
Figure 3. The Allahabad Pillar Inscription Composed by Harishena

This inscription is engraved in script called *Brahmi* script. Can you recognise any letter among these?

The language used in this inscription is Sanskrit. Is Sanskrit still written in this script?

The letter 'ka' is written thus in Brahmi script: क

How many 'ka's can you locate in this inscription? Circle all of them and count them.



you locate the places mentioned in map 2.)

Samudragupta is not only powerful but also generous. That is why after defeating all the kings of Dakshinapatha, he restored them to their kingdoms. These kings of Dakshinapatha were Mahendro, the king of Kasala; Vyagharaja, the king of Mahakantara; Mantaraja, the king of Kurala; Mahendragiri, the king of Pishtapura; Swamidatta, the king of Kottura; Daman, the king of Erandapalla; Vishnugopa, the king of Konchipuram; Nilaraja, the king of Avamukta; Hastivarman, the king of Vengi; Ugrasena, the king of Palakka; Kubera, the king of Devarashtra and Dhananjaya, the king of Kusthalapura.

After these conquests, even in the Dakshinapatha there was no king equal in powers to Samudragupta. Samudragupta became the king of all kings.

- How many kings of Dakshinapatha were defeated by Samudragupta?

Dakshinapatha During the Mauryas

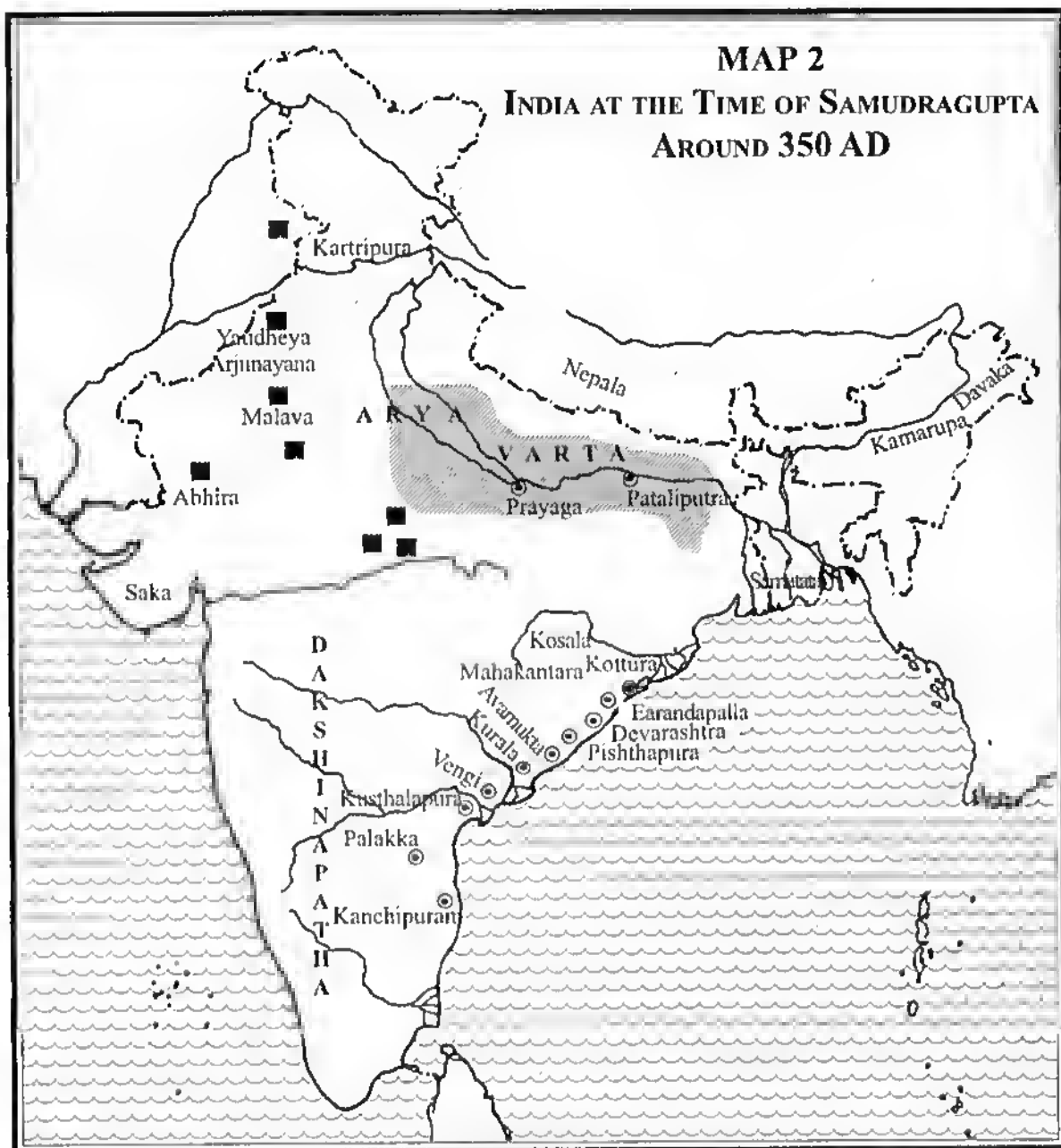
Five hundred years before Samudragupta, kings of the Mauryan dynasty

(Chandragupta, Bindusara, Ashoka) had come to the south to conquer territories. However, the Mauryan kings did not have to fight so many kings. In those days there were not many kings in the south. When the kings of the Mauryan dynasty came to Dakshinapatha, they stationed their soldiers and officials in villages and settlements there. However, five hundred years after the Mauryas, when Samudragupta came to establish his kingdom in Dakshinapatha he had to fight many kings.

- What was the policy of Samudragupta towards the defeated kings of Dakshinapatha?
- Did he adopt a similar policy towards the rulers of the Aryavarta?
- Explain how the policy of Samudragupta in Dakshinapatha differed from those of the Mauryan kings?

Neighbouring Kings and Kings of Other Countries

As a result of his victories Samudragupta's fame spread far and wide. He was considered a powerful king. Other kings were impressed by this fact. The Allahabad inscription says:



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	Samudragupta's empire		Cities
	Ganasanghas		Present external boundary of India



Fig. 3 An army ready for war

The neighbouring kings come with gifts to please Samudragupta. They bow to him and follow his orders. These neighbouring kingdoms are Samtata, Davaka, Kamarupa, Nepala and Kartripura.

- Locate these neighbouring kingdoms in map 2.
- Look at map 1 to find out whether these kingdoms existed at the time of the mahajanapadas.
- Samudragupta did not defeat the kings of these kingdoms. Why do you think they were obeying his orders?

In those days there were many republics also. They were not ruled by any king. People of these republics also brought gifts to Samudragupta. Harishena also writes that kings from distant countries wanted to befriend Samudragupta and have marital ties with him.

After reading this it appears that Samudragupta was considered very powerful and he had considerable influence in those days. However, we should remember that Harishena was writing in praise of his king and perhaps he was exaggerating. It is possible that Samudragupta was not as influential as stated.

Different Kinds of Policies

Nevertheless, the inscription of Harishena tells us one important fact. We are told that in those days a king like Samudragupta was following different kinds of policies to increase their power. He annexed the kingdoms of the Aryavarta to his kingdom after defeating their rulers. However, Samudragupta returned their kingdoms to the rulers of Dakshinapatha, even after defeating them.

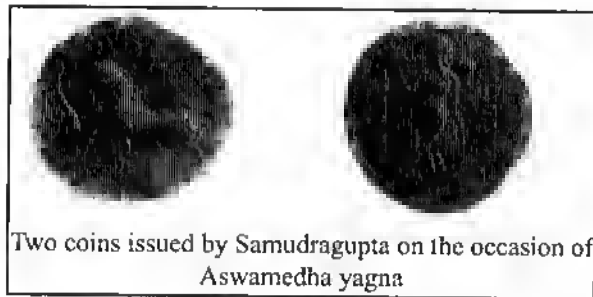
- Can you think of a reason why Samudragupta did not annex the kingdoms of Dakshinapatha?
- Were the kingdoms of Dakshinapatha far away from the capital of Samudragupta?

We shall see that many kings who ruled after Samudragupta frequently followed such a policy to increase their power. Restoring a king after defeating him became an important policy.

Other Kings of the Gupta Dynasty

After Samudragupta, the Gupta dynasty produced kings like Chandragupta Vikramaditya, Kumaragupta and Skandagupta.

During their rule, the Huns, a tribe from Central Asia, fought several wars with the Gupta kings. Gradually, however, the power of the Guptas waned and around 550 AD the Gupta dynasty came to an end.



Two coins issued by Samudragupta on the occasion of Aswamedha yagna

EXERCISE

1. Write about the Allahabad pillar. Why is this Pillar important?
2. a. Describe Dakshinapatha at the time of the Mauryas? Did it consist of many kingdoms/ some villages and habitations / many cities? What did the Mauryas do in Dakshinapatha?
b. Describe Dakshinapatha at the time of Samudragupta. Did it consist of many kingdoms/ a few villages and habitations / many cities? What did he do in Dakshinapatha?
3. According to Harishena what was the reason behind Samudragupta's restoring kingdoms to their rulers in Dakshinapatha?
4. Write six points about Samudragupta which you think are significant.
5. Which of Samudragupta's policies were adopted by rulers of later periods?

CHAPTER 2

VILLAGES AND FIELDS

(100 AD to 1000 AD)

Look at the pictures of this chapter carefully. What are the things in the pictures that you can still see around you? Agriculture of which regions is discussed in this chapter?

In the days when small and big kings were busy fighting in the battle fields, and their courts were full of the pomp and splendor of artists and poets; in the villages, peasants were toiling hard to improve agriculture and bring more and more land under cultivation. Those were the times when people were expanding agriculture. More and more land was being brought under cultivation and new villages were being set up. Many tribes, which were hunters and cattle herders also took to agriculture. Kings were fighting to gain control over these areas. By taxing the produce from these fields, the kings were amassing wealth. The same money was used to maintain poets, artists and the pomp of the courts.

Let us, for a while, forget the princely courts and battlefields and talk about what was happening in the fields and what the farmers were doing at that time.

- *Summarise the above section in three sentences.*

Initially, agriculture was practiced mostly on river-banks where water could be found all through the year. However, such perennial rivers and streams were very few. Most of the rivers and streams dried up after the rainy season. In such areas, it was difficult to extend agriculture. So when people tried to expand agriculture in those areas, they always made efforts to irrigate their fields.



Fig. 1 Many tribes took to agriculture for the first time

IRRIGATION IN THE PLATEAU REGION

People who were extending agriculture in the plateau regions of Karnataka, Rajasthan, Madhya Pradesh, Andhra Pradesh, Tamil Nadu and Maharashtra found a method of irrigation that suited the condition of their land.

Figure 2 will help you to understand what the terrain in the plateau region looked like and how the farmers used the terrain to irrigate their land.

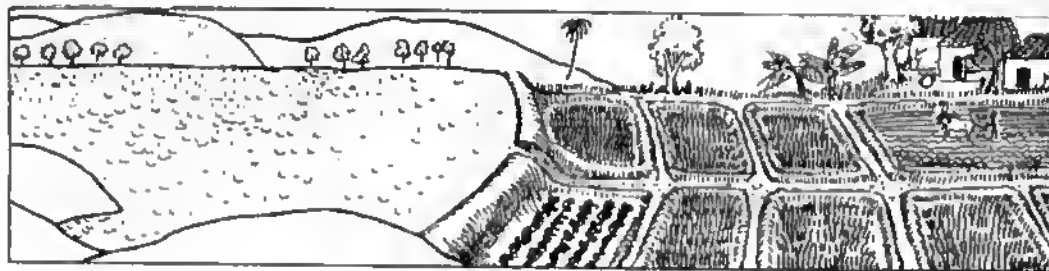


Fig. 2 Tank irrigation in the plateau

- *Describe figure 2 in detail.*
- *Also, locate the states mentioned above in the map of India.*

IRRIGATION IN THE PLAINS

In India, apart from plateaus there are vast plains also. See figure 3 to find out what arrangement farmers of this area made to irrigate their land.

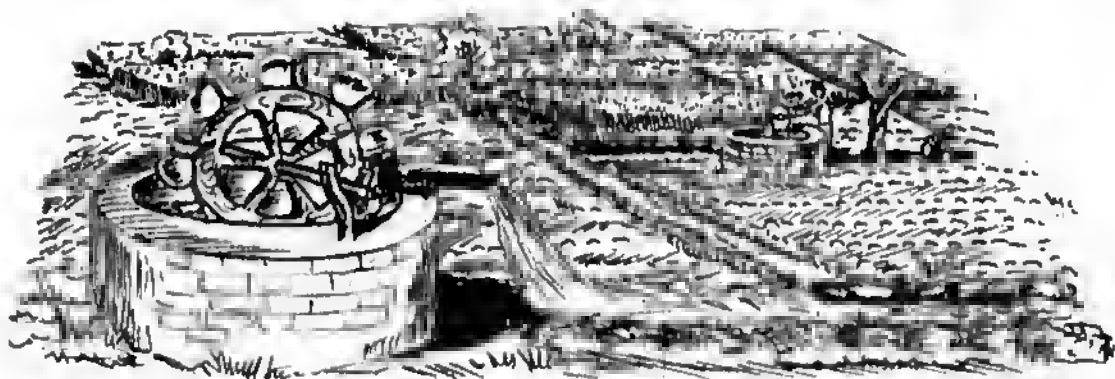


Fig. 3 Irrigation in the plains

- *With the help of your teacher, locate on the wall map of India the states that lie in the plains.*
- *Why do you think the farmers in the plains did not construct tanks as was done in the plateau region? To find out, compare the land shown in fig. 2 and fig. 3.*

Farmers in the plains dug hundreds of wells and stepped wells (bawdis) but people in the plateaus did not do so. It is difficult to dig wells in the plateau. Just under the soil cover is a rocky layer and water can be found only in the cracks of the rocks. On the other hand, in the plains, the land has soil and sand beneath it. Water can be found in the layers of soil and sand. So it is easy to

dig wells. In class 6 you read “A village of the Plains- Kotgaon” and “A village of the Plateau- Balampur”. In those lessons you studied the differences between the ways of irrigation in the plains and plateaus. Even in such old times, peasants, through their experience, were able to find ways of irrigation that suited their lands.

DEVICES FOR LIFTING WATER

Peasants also invented various devices to draw water from the wells. Perhaps the earliest of these devices was *dhenkli* or lift bucket.

See figure 4 to understand how the *dhenkli* is used to draw out water.

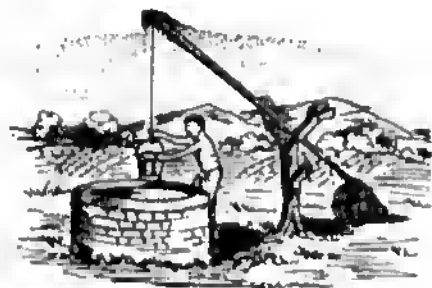


Fig. 4 Dhenkli

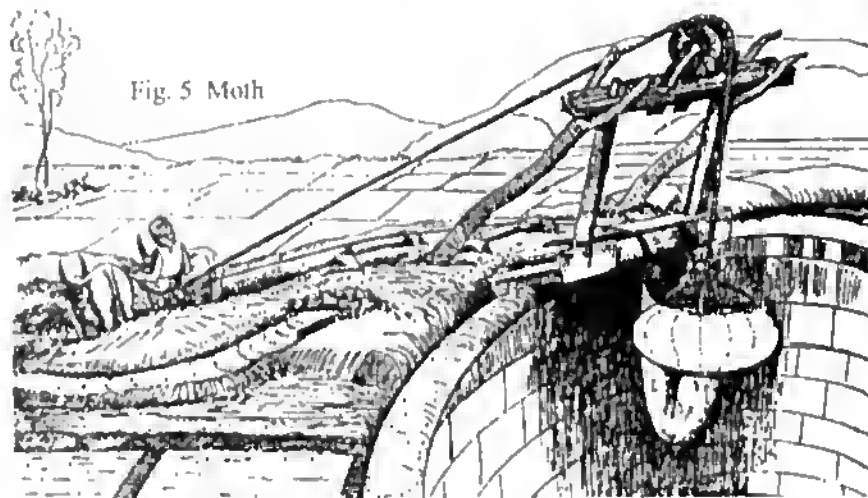


Fig. 5 Moth

Later, hullocks began to be yoked to the *moth* for drawing out water.

- Find out whether the *dhenkli* or the *moth* was used in your area also.

In olden times, these were the only devices for irrigation. People continuously tried to improve the devices. A new device that was made was the *Arghatta* or the water wheel.

Understand from figure 6 how the *arghatta* was used for drawing out water.

- Was this device also used in your surroundings? What was it called in your area?

A great deal of labour and money went into the construction and installation of these devices for irrigation. Often, only rich people in the village could afford them. Many peasants must have been practicing agriculture without irrigation, as they do even today.

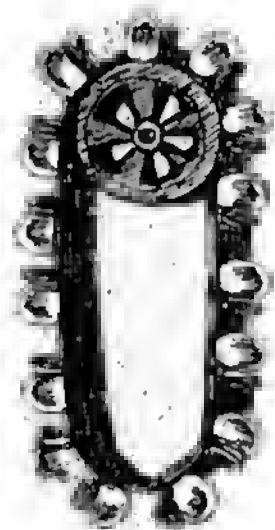


Fig. 6 Arghatta

THE DELTA

Farmers who lived in the river deltas could find enough water for extending agriculture. In the coastal areas, a river broadens and flows in small distributaries. These distributaries are always full of water. A river carries with it plenty of alluvial soil. This soil gets deposited around these distributaries and is very fertile. All these distributaries flow into the sea. This area is known as the delta of the river.

Farmers extending agriculture in the deltas benefited greatly from the fertile soil and abundant water. However, even this area had its problems. A lot of water would collect in the delta, making cultivation impossible. Further, the distributaries were frequently flooded.

- *Locate the deltas of some of the major rivers in the map of India.*
- *Write three most important points aspects of a delta.*

Embankments and Canals

To overcome the problem of floods, farmers built embankments on the banks of these distributaries so that water did not fill their fields. Then, canals were built near these embankments, so that only the required amount of water could be taken to the fields. Drains were built to clear out water in ease of water logging in the fields.

After making all these efforts, farmers started growing three crops a year in the fertile soil of the deltas. Rice became the main crop in many such areas.

- *Identify the embankment, canal and the distributory in figure 7.*

Fig. 7 Irrigation through canals and embankments in the deltas





Fig. 8 Fields amidst forests and hills

HILLY REGIONS

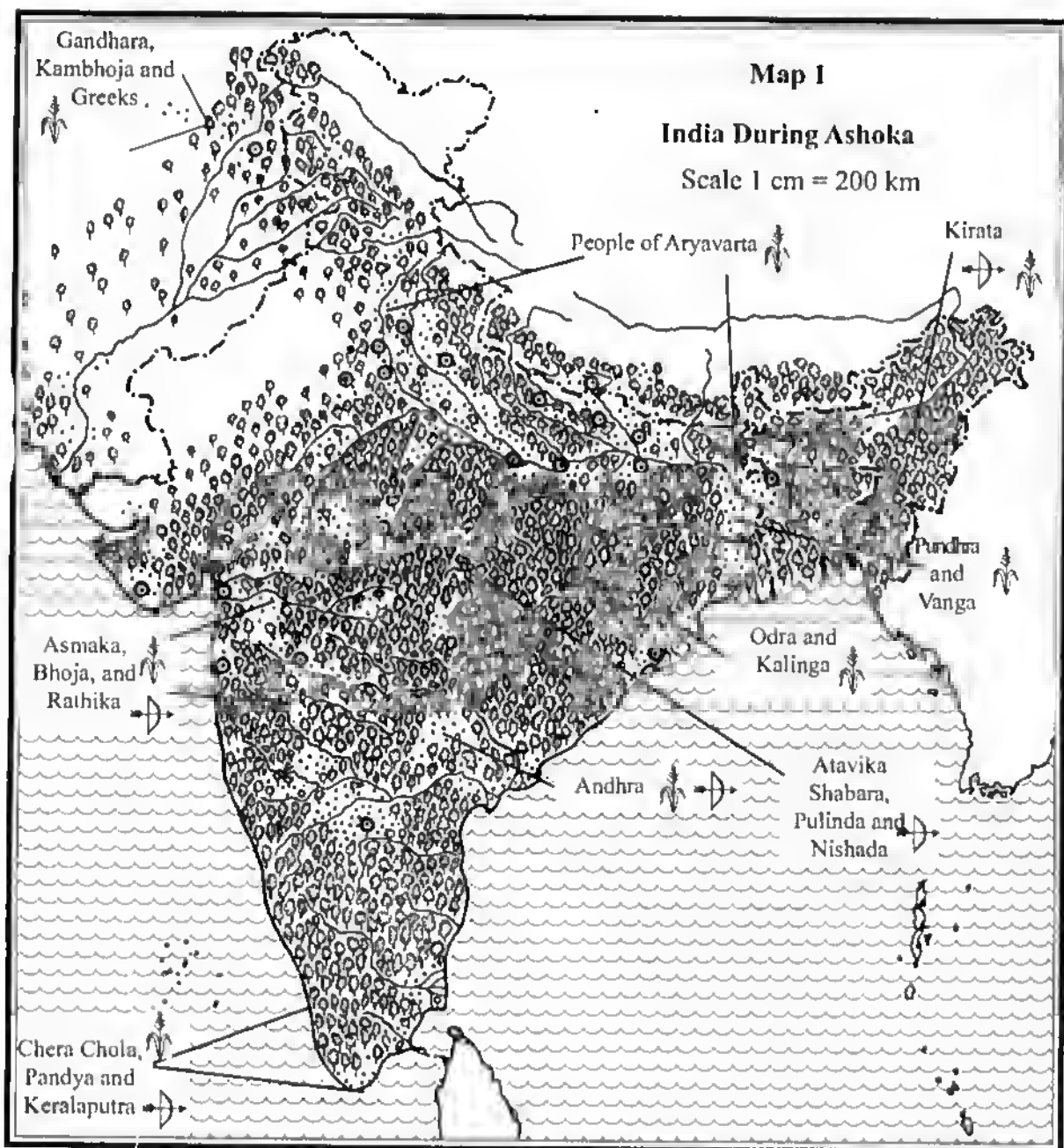
For people living in hilly areas, irrigation was a big problem mainly because water flowed down the slopes swiftly. Nevertheless, even in such areas, people made efforts to spread agriculture. They looked for plain lands between the slopes of the hills. Then, after clearing forests, they started practicing agriculture. The forest dwelling tribes adopted crops like *Kodo*, *Kutki*, *Sama*, *Jowar* etc. These crops require less water. Many tribes started cultivating these crops. Along with agriculture they continued hunting and gathering of fruits from the forests. Small villages emerged beside the fields in the forests.

- *You read in class 6 the description of a village in the hills- Pohwadi. In Pohwadi you must have noticed many of the things mentioned above.*

EMERGENCE OF NEW VILLAGES AND TOWNS

In this manner, through the efforts of the farmers of those times, many villages were settled and there was also an increase in agricultural production. Over a period of about four hundred years, areas with thick forest cover were gradually replaced with fields and villages. Population increased and with them, the number of villages increased. With this, there emerged a class of artisans who made several articles needed by the people. Many traders emerged to sell these things. Among these villages, there developed many small and big towns which were full of the hustle and bustle of artisans and traders.

- *In Map 1, the urban and rural areas of Ashokan times are shown. Colour the towns red; the rural areas, yellow and the forests, green.*
- *Now look at Map 2 carefully and identify the forests, the urban and the rural areas in India in 1000 AD. In this map as well, mark the towns in red. Use green for the forests and yellow for the rural areas.*



Based upon Survey of India Outline map printed in 1979. The territorial waters of India extend into the sea to a distance of 12 nautical miles measured from the appropriate baseline.

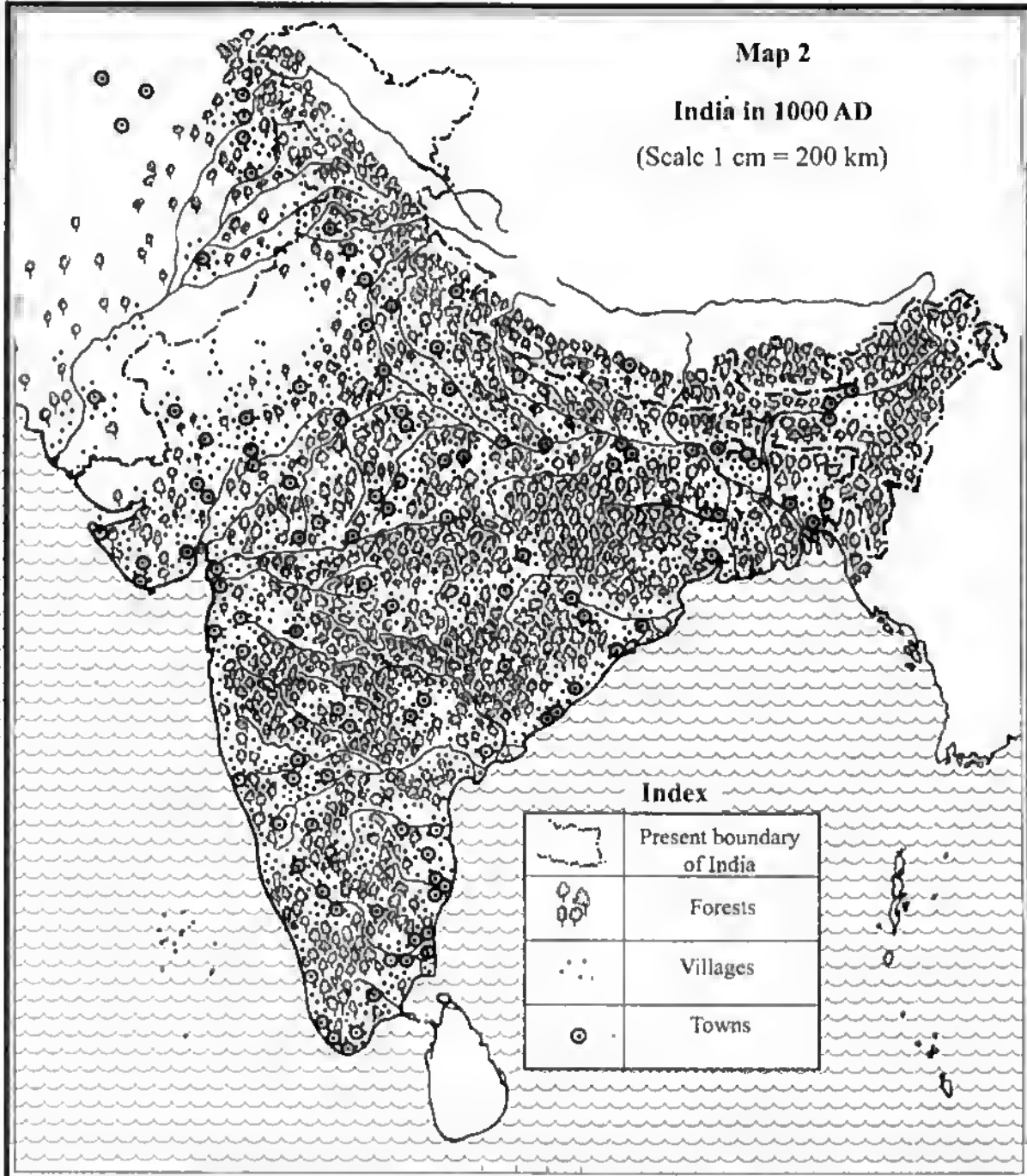
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	Present boundary of India		Villages
	Forests		Main occupation: Agriculture
	Cities		Predominantly Hunter gatherers
Chera	People living in the region		People practicing both agriculture and hunting and gathering

Map 2

India in 1000 AD

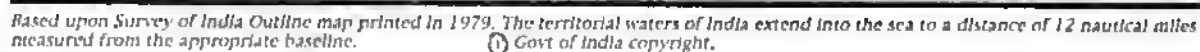
(Scale 1 cm = 200 km)



Based upon Survey of India Outline map printed in 1979. The territorial waters of India extend into the sea to a distance of 12 nautical miles measured from the appropriate baseline.

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(Scale 1 cm = 200 km)



- *Compare the two maps and identify the changes you can see in India from the time of king Ashoka to 1000 AD.*

Map 3 shows the cities of India in 1000 AD. This map does not show the forests and rural areas so that the names of the cities could be written clearly.

- *See the names of towns and cities in Map 3.*
- *Identify and make a list of those towns, which existed in the time of Ashoka.*
- *All the other towns, which are shown in Map 3, came up after Ashoka's period. Do you know any of these towns? Many of these towns, which were settled in 1000 AD, exist even today.*

Evidence from the past...

How did we learn that one and a half thousand years ago, there were various arrangements made for irrigation? We have evidence from the inscriptions of that period.

For example: Look at part of an inscription of 1209 AD found in the Karnataka state:

" Bitleya son of Mahapradhana Kumarpanditaya, got a tank constructed to the north of Kalideva. He also settled a village in his name called Bittiyenahalli. He also built another tank called Bitleya Samudram."

EXERCISE

1. What method was adopted to irrigate the fields in the plateau regions? What advantage did the plateau offer for this method?
2. What techniques did farmers use for irrigation in the plains? Why was this easy in the plains?
3. a. What were the advantages and the problems for the farmers who lived in the river deltas?
b. What efforts did they make to improve agriculture?
4. a. How did tribes practice agriculture in the hilly regions?
b. Did they subsist solely on agriculture?
5. In 1000 AD how many cities existed to the south of the Narmada river? How many cities existed in this area in Ashoka's time?

FORMATION OF DYNASTIES

(400 AD to 1200 AD)

You must have heard about many kings and royal families. Have you ever thought about how one becomes a king? If a particular family proclaims that they will rule over the rest of the people would the people agree to it? Discuss this in your class. Everybody should give his/her opinion. Let us, then, read this chapter.

In the period between AD 300 and 1200, kings had emerged in almost all parts of India. Kings now ruled regions that had never known kings before. What led to the emergence of kings everywhere? And how did they emerge? Let us look at this question more closely.

Building a Kingdom Through Conquest

Some areas were inhabited by tribes like the Shabara, Abhira, Bhilla, etc. They lived by hunting and gathering in the forests and also grew a little crop and tended small flocks. Warriors armed with more advanced weapons attacked these tribes, who were forced to flee. As a result, that area came under the sway of the warriors. They invited farmers and traders from other regions to settle in these areas. In this way, kingdoms emerged in some areas.

Let us look at one such example from Rajasthan. An inscription of 861 AD from Ghatiyala near Jodhpur says that king Kakkuka of the Pratihara dynasty evicted the Abhiras, the inhabitants of that area and established villages and markets there. He invited traders and farmers from distant lands to come and settle in that area. Later he started a new kingdom of the Pratihara dynasty in that area.

- The tribes used to and for their livelihood.
- King Kakkuka the Abhiras and invited and to settle.

Kingdoms were emerging through other processes as well.

Rich and Influential Families

Almost every region of the country had seen the expansion of agriculture and the growth of densely populated villages. Every region had a few particularly rich and influential families. It is possible that in the beginning, these families were big in size and also farmed large tracts of cultivable land.

Such families may have exercised a lot of influence in the area around them. They may have extended a lot of help to other people in times of need. The people might also have approached them with their disputes and problems.

Many such families installed new irrigation facilities in their areas to expand agriculture. They dug wells, step wells, canals and tanks with their own funds. They cleared jungles and prepared fields on new lands. They settled new villages in which people from elsewhere were persuaded to come and settle down. People who settled in the new villages lived under the influence of the rich families.

Many people worked as labourers on the fields of these powerful families. Many were kept as servants to attend to their needs.

It is quite possible that these families may also have used force and intimidated the



Fig. 1 Emergence of rich and powerful families

ordinary people around them so that they obeyed their dictates.

Gradually, the position of some of these powerful families became strong in every region. It is possible that the ordinary people adopted a practice of bringing periodic gifts to please the influential families.

- *Underline two factors that contributed to the power of the rich families.*
- *Underline two aspects of the impact of such rich families on other people.*

Rich and Powerful Families Aspire to Become Ruling Clans

Possibly, with the passage of time, the influential families of every region began to ask themselves, "Why should we not become the rulers of this area? Why can't our clan also become a ruling dynasty like the Mauryas or the Guptas? Why don't we rule over this region, carry on the administration and make people pay us taxes regularly? In this way, we can increase our riches and our power."

However, there was an obstacle before them. People don't accept anyone as their king easily. Why would they accept a family from

amongst themselves as a ruling dynasty? At many places, there was no tradition of kings. That is why when someone tried to emerge as a king in such a situation, he had to go out of his way to convince people to accept his superiority and authority.

Powerful families wanted to

The problem they faced was that

Genealogies

To convince people, they began saying that they belonged to the lineage of great sages, gods or kings. In this period, kings from almost every region of India were making such genealogies. Read below an example of this. This is from the Jabalpur region and is about the Kalehuri family which was in the process of becoming a ruling dynasty. The Kalehuris introduced their lineage in this manner:

"Right at the beginning there was Vishnu. From his navel emerged Brahma. From Brahma sage Atri was born. From Atri was born the Moon. From the Moon was born Mercury (Budh). From him was born king Pruravas. In the family of Pruravas, Bharata was born. In king Bharata's lineage was the Haihaya clan. The Haihaya clan produced king Arjuna. In Arjuna's lineage was

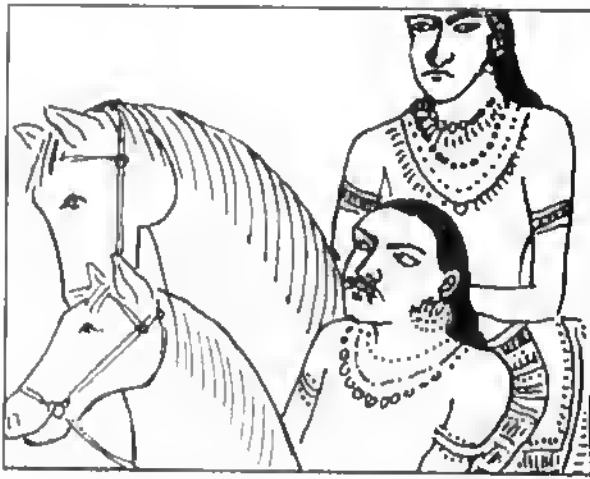


Fig. 2 The rich and powerful wished to be kings

born Kokhala. Kokhala started the Kalchuri dynasty".

- Which Gods were the Kalchuri's relating themselves to?
- To which sages?
- To which kings?

In the same way, many such families who were trying to become ruling dynasties began associating themselves with either the descendants of the Moon (*Chandravanshi*) like the Pandavas or the descendants of the Sun (*Suryavanshi*) like Rama or the descendants of Yadu (*Yaduvanshi*) like Krishna. Some families also claimed that they had emerged from the fire pit of the sage Vashishtha.

- Why did the rich and important families feel the need to have famous lineages?
- In your view, what impression did they want to create on the ordinary people by their genealogies?

Most probably these powerful families wanted to convince people that they belonged to famous and great clans. They must have realised that this was necessary if people had to accept them as kings. This would generate fear and respect in the minds of ordinary people. Making an impact on the minds of people must have been important. Otherwise all the new

ruling dynasties would not have made such genealogies.

- Powerful families began claiming relationships with the famous clans because

The Settling of Brahmins

Nevertheless, impressive things about one's family could not have been said without some backing. People accept such statements only when other respectable and established persons support them. So the kings elicited the support of the brahmins in their efforts.

The brahmins enjoyed great prestige. They were well versed in the field of knowledge and religion. Since they hailed from the Gangetic valley, where kingdoms and states had first emerged, they had long experience in matters related to the functioning of kingdoms.

The newly emerging kings summoned prestigious brahmins from far-off places and asked them to settle in their states. They conferred honours on these brahmins in their courts. Lands and villages were gifted to them to enable them to settle down.

Whenever a king made a gift to the brahmins, the entire matter was inscribed on copper plates for the sake of record and evidence. These gifts were normally of two

Fig. 3 Kings sought the help of brahmins



types- sometimes the brahmins were gifted land and conferred full ownership over it. Sometimes they were given just the rights over the revenues of the villages. In effect, the revenue payable by the villagers to the king, was gifted away by the king to the brahmins. In this way, many brahmins were settled in different parts of the country.

The Brahmins Co-operate with the Kings

The brahmins prepared the family histories or genealogies of the kings. If a brahmin said that a king was the descendant of such and such sage or god, the people were greatly impressed.

Brahmins also helped the kings in conducting large *yagnas*. Many kings of those times performed ancient *yagnas* like the Ashwamedha and Rajasuya with the help of the brahmins. You may remember that such *yagnas* were mainly done in ancient times when the small *janapadas* were developing. These

were revived by the brahmins in this period.

These *yagnas* must have had a great impact on the minds of the people and the influence and dominance of the kings must have increased due to these ceremonies.

- *Fill in the blanks:*
- *Brahmins enjoyed a lot of esteem because 1. 2.*
- *Brahmins helped the kings in and*
- *Brahmins received two types of gifts. In the first, they became the owners of and in the second they used to get the entire of a village due to the king.*

Charans (Bards)

In some areas *Charans* (bards) also played an important role in establishing respect towards the newly emerging kings. *Charans*, too, used to maintain genealogies of different dynasties. They were folk singers who used to sing songs in local dialects in praise of kings and their ancestors. The kings, in turn, honoured them by gifting lands etc. to them.

- *List one similarity and one difference between the brahmins and the charans.*

Fig. 4 The anointment of a king

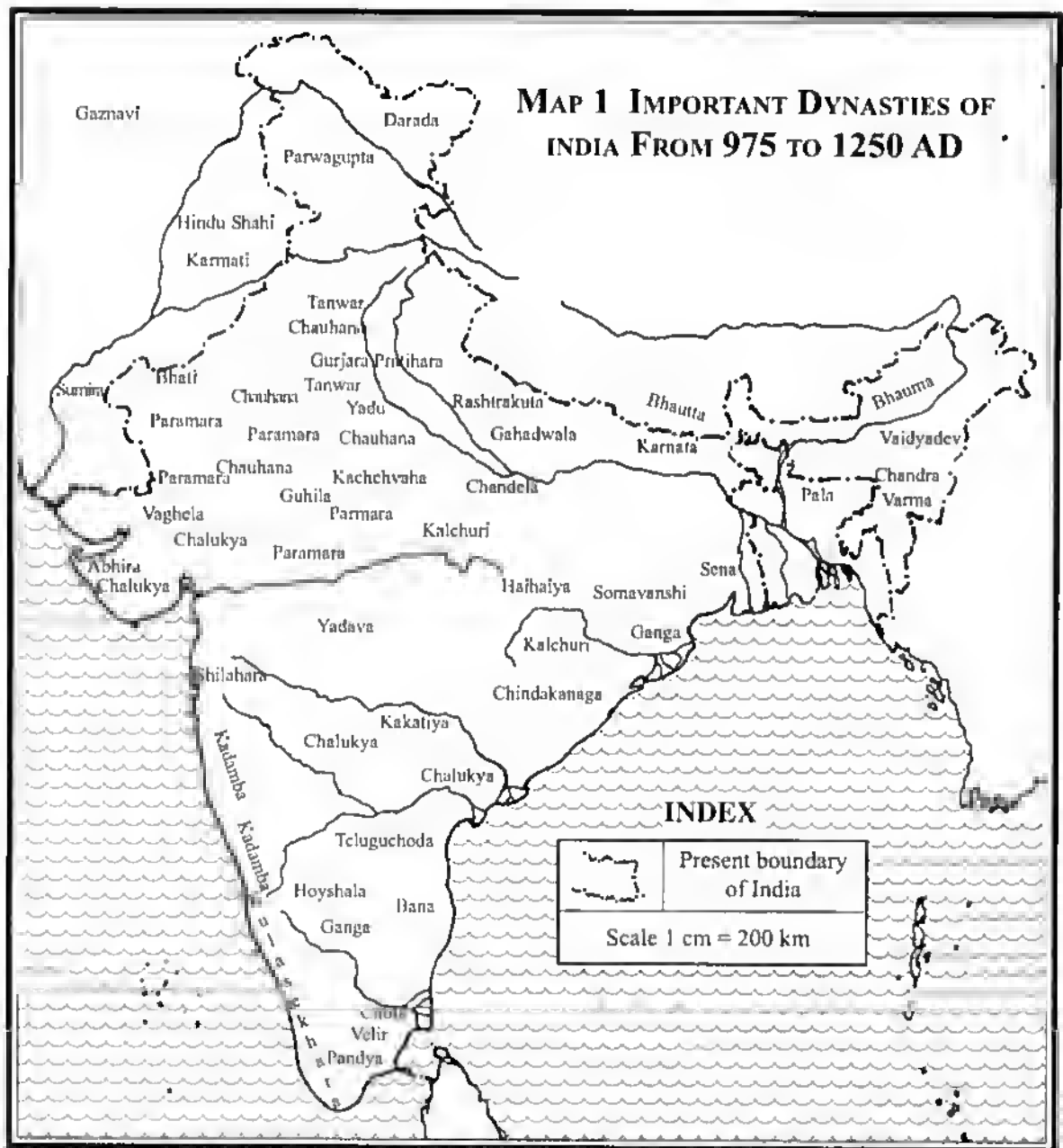


Army

Apart from making all the seefforts to bring the people under their influence, the powerful families also took care to build up their own armies. They acquired weapons, horses, elephants and soldiers. Now, if anyone dared to oppose them, force could be used to ensure obedience.

Dynasties Emerge in Different Places

When a rich and important family succeeded in bringing 50-100 villages under its control, using these methods, it proclaimed itself a ruling dynasty. The head of the family took over the title of king. The king, his family



Based upon Survey of India Outline map printed in 1979. The territorial waters of India extend into the sea to a distance of 12 nautical miles measured from the appropriate baseline.
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and followers began to lord over the villages and towns in their control. They imposed regular taxes on the people.

In a following chapter you will learn about how these kings and their family members administered their kingdom.

Some dynasties succeeded in bringing a large number of villages under their control. Some ruled over 100 villages, while others ruled over even larger areas. Kings of large areas took the title of Maharaja.

Whether big or small, every region witnessed the emergence of kingdoms and ruling dynasties. You can see the result of this process in Map 1. This map shows almost all the ruling dynasties of India between AD 975 and AD 1250. You can see that there were many small and big ruling dynasties in every region of India.

• How many kingdoms are shown in Map 1? (Number them as you count along).

Read the names of the dynasties. Some of them might appear familiar to you. Many of our acquaintances may bear these names.

- *Can you locate some common family names on the map?*

Changed Situation

You must be sensing the change in the situation compared to the times of Ajatashatru and Ashoka. In the times of Ajatashatru, only

north India had kingdoms. There were no kingdoms in the south.

By AD 1250 every region of India had its own kingdom. This change can be seen easily if you compare the maps on page no. 168 and page no. 187.

- *Discuss with your teacher the relationship between expansion of agriculture and the emergence of kingdoms in various parts of India.*

MORE ON THE HISTORY OF THE BRAHMINS

Over the years, brahmins settled down in almost all parts of India. This was facilitated by the liberal land grants. You would recall that in the beginning, brahmins were with the aryan tribes, mainly in the Indo-gangetic plains.

In fact, the brahmins looked down upon all the other regions of India as the land of sin. They believed that except for the Gangetic plains no other place was fit for the settlement of brahmins. If any brahmin visited these regions, he had to do penance for this sin.

However, between AD 400 and 1200 when they received invitations from kings from all parts of India, they left the Indo-gangetic plains and settled down in all the far-off regions. They went to settle in those places which they had once considered the 'land of sin' and accepted land, villages, wealth and prestige.

There may be many descendants of these brahmin families in our midst. Make enquiries about the history of brahmin families around you.

We once asked an acquaintance of ours about how and when his family came to live near Hoshangabad. This was Dubeji of a village near Hoshangabad. He told us that it happened a long time ago. At that time there were no brahmins in this region. The Gond and Korku tribes inhabited this region. Then the king sent for the brahmins from the region of Uttar Pradesh. On receiving the invitation of the king, Dubeji's ancestors migrated to this area. The king gave them land to settle down.

Dubeji did not have any records to show all these events, but if you try, you may even find a copper plate inscription!



Fig. 5 Kings invited brahmins to settle in their kingdoms and granted them villages

Evidence from the past....

Here is an example of a copper plate inscription recording a land grant to a brahmin.

This was found in Gujarat at a place called Alina. It was issued in the year AD 766.

"Paramabhattaraka Maharajadhiraja Paramamaheshwara Shiladitya Dhruvabhata has given away a village named Mahilabali in gift. This village is in the Upalhet Pathak and is being gifted to a brahmin called Bhatta Akhandalamitra of Anandapura, so that he may perform the sacrificial rituals of Bali, Charu, Vaishnavadeva, Agnihotra and Atithi Sathara. This gift confers all rights on him. He has the right to take revenue from the cultivators of the village, to extract forced labour from them, to collect fines from the criminals, to collect taxes such as bhag, bhog, kara, hiranya etc. No government official shall have anything to do with this village. As long as the sun and the moon shine in the sky, Akhandalamitra and his descendants shall enjoy this village... This gift inscription is being recorded in the month of jyeshtha, on the fifth day of the shuklapaksha..."

EXERCISE

1. What kind of families became powerful in different regions of India? Write 3-4 sentences about them.
2. What claims did the powerful families make to prove the greatness and superiority of their lineage? Whose help did they take in this effort?
3. Why did the kings invite the brahmins to their kingdoms?
4. What kind of gifts did the kings give to brahmins to make them settle in their kingdoms?
5. a) Outline three strategies adopted by the powerful families to become ruling dynasties.
b) Can a powerful family of your area adopt these strategies and become a ruling dynasty today?
6. The kings of this period also built several large temples and gave liberal grants to them. The details of these grants were inscribed on the walls of the temples along with lavish praise of the kings. Why do you think the kings built these temples and put up the inscriptions?

THE SUZERAIN AND SUBORDINATE KINGS

(400 AD to 1200 AD)

Unending Wars

A large number of kingdoms came into being in various parts of India between 400 and 1200 AD. They were constantly at war with each other. Every minor king wanted to subjugate other kingdoms and establish himself as a major king. Similarly, major kings also wanted to force other big kings into submission. Wars were thus waged across the country. Perhaps, never before in the history of India were there so many warring kingdoms. Countless soldiers died on the battlefield. Victorious armies looted and burned the towns and villages of the vanquished. The destruction caused by war was widespread and considerable. And it were the ordinary people especially women, living in the villages and towns who suffered the most.

The Victorious and the Vanquished

What gains did a victorious king make? What losses did a vanquished king have to bear? You may think that a victorious king

would take over the kingdom of the defeated and make it a part of his own empire; that he would send his officials to the new realm to collect taxes. This way he would have accumulated considerable wealth. But, you will be surprised to know that victorious kings did not always act in this manner. They did not take over the kingdom of the vanquished. In fact, they normally returned the conquered kingdom to the defeated king.

Do you remember which king had adopted this practice?

Between 400 and 1000 AD, defeated kings normally got back their kingdoms. But, in return, they had to accept certain conditions. Firstly, the defeated king had to acknowledge his victor as his master, and look upon himself as a servant at the feet of the conqueror. The victorious king was called the **overlord** and the defeated king was called his '**samanta**'. To show his subordinate status, the defeated king had to record this before his name.

Fig. 1 The common people bore the brunt of the wars



Titles

How did the defeated king depict his subordinate status before his name? Let's see one such example. Suppose the defeated king's name was Kshitipala and he was the *samanta* of a king named Bhojadeva, Kshitipala would then include a title before his name designating his subordinate status.

The titles of Raja Bhojadeva and his feudatory Kshitipal would read in this manner:

"It was the reign of Mahasamanta Maharajadhiraja Shri Kshittipala who meditated on the feet of Paramabhattacharaka Parameshwara Maharajadhiraja Shri Bhojadeva."



Fig. 2 A king with his samantas

so demanded. Especially in times of war, the overlord could send a message to his *samantas* calling for their armies to join the war on his behalf. The *samanta* then had to fight the war for the overlord.

A COMPARISON WITH THE TIMES OF AJATASHATRU

The kings who reigned before 400 AD like Ajatashatru, Chandragupta Maurya, etc. did not make the kings they conquered their *samantas*. They would simply remove the defeated kings and annex their kingdoms. After about 400 AD, this practice changed. Kings now normally did not take over the defeated kingdoms, but returned them to the vanquished kings and made them their *samantas*.

ADVANTAGES AND DISADVANTAGES

You read about some of the benefits a victorious king gained by the practice of making the defeated king his *samanata*. But were there any disadvantages in doing so? Let us read a story to understand this practice of making *samantas* in greater detail.

Imagine you are in the court of the Chalukya emperor, in his capital city of Kalyani. The king's court is in session. The Chalukyan emperor is sitting on his throne and his samantas, generals, ministers and

- What were the titles of Bhojadeva? Underline them.
- What were the titles of Kshitipala? Underline them.
- How can you distinguish between the *samanta* and the overlord on the basis of their titles?

Maintaining such differences in titles was an important feature of those days. The *samantas* always had a shorter title compared to that of their overlords. This is what distinguished the more powerful king among the two. Whenever the *samanta* proclaimed an order in his kingdom, he always stated that he was doing this in name of his overlord.

- Underline four important sentences in the above section.

Homage and Military Service

After being made a *samanta* the defeated king had to accept several other conditions also. To show his gratitude he had to send expensive presents to his overlord from time to time. On several occasions he had to present himself at the court of his overlord.

It was the *samanta*'s duty to be at the service of his overlord whenever the overlord

officials sit around him.

The court was discussing the fate of the Kadamba king. A few days ago the Chalukyas had defeated him in battle.

Some people in the court were of the view that the defeated king should be killed and his kingdom should be taken over. Others advised the Chalukya king to return the kingdom to the defeated Kadamba king and make him a samanta.

The keeper of the treasury said, "O mighty king of kings!, I think we should take over the kingdom of the Kadambas. It has many wealthy villages and famous harbours to which traders from all over the world come. The Kadamba king collects considerable taxes from these villages and harbours. If we take over this kingdom, these taxes will come to us and we will become wealthy."

A general added, "Lord, we can buy many horses and new weapons with this wealth and strengthen our army. So I, too, feel we should take over the Kadamba kingdom."

Then a high official spoke, "Maharajadhiraja, I don't agree with what they say. If we take over the kingdom of the Kadambas, we will have to appoint new officials to administer it. We will have to appoint tax collectors. We will also have to station an army there. This will turn out to be very expensive. Whatever taxes are collected from the villages and harbours will all be spent in this manner."

A samanta added, "Mighty emperor, what he says is true. If you take over the Kadamba kingdom, your expenses will rise manifold. But if you make the Kadamha king your samanta, he will give you gifts regularly. You will get wealth without incurring any additional expenditure."

A minister said, "Lord, beware of one danger. If we return the kingdom and make the Kadamba king a samanta, he can once again become powerful and rebel against us or even attack our kingdom. So we should execute him and annex his kingdom."

The same samanta said again, "No, Maharajadhiraja, I think our difficulties will increase if we take over the Kadamba kingdom. Even if we execute the Kadamba king, we cannot destroy the Kadamba clan and many members of this royal family will still live to oppose us. If we take over their kingdom, there is every possibility that the Kadambas will soon rise in rebellion to get back their kingdom. It would then become difficult for us to remain there. It is to our benefit not to kill the Kadamba king but to return his kingdom to him and receive regular gifts from him. When the need arises he would also bring his army to help us fight our wars with others."

The keeper of the treasury spoke again, "Maharaja, I still think we should take over the Kadamba kingdom. How much tribute can the Kadamba king offer if we make him a samanta? How much military support can he give? Can we forfeit the entire wealth of the Kadamba kingdom for such paltry benefits? You cannot depend on a feudatory. Today he is with you, but tomorrow he may oppose you."

Another samanta spoke, "Most mighty emperor, your name is famous far and wide. Everyone says the Chalukya king is a great king. Many important dynasties acknowledge your greatness. If you make the Kadamba king your samanta, your fame will increase further. People will say that the ancient and well-known Kadamha dynasty, too, is a subordinate of the Chalukyas." In this manner the discussion of the pros and cons of the situation continued.

- If you were the Chalukya king, what would have been your decision? Outline the reasons for your decision in four sentences.

Between 400 and 1200 AD most of the kings adopted the practice of making the defeated rulers their samantas. However, you should remember that this was not followed always. Many kings also annexed the defeated kingdoms when it suited them.

EXERCISE

1. a. How did titles indicate that a particular king was a *samanta* or an overlord?
b. Suppose Raja Jai Singh was the *samanta* of Raja Bharat Singh. Now put titles before their names and make a sentence on them.
2. a. In the time of king Ajatashatru, one of the rulers lost a battle with him. What would have been the relationship between the defeated king and king Ajatashatru?
b. In 800 AD Raja Gangeya lost a battle to Raja Bhoja. Explain the likely relationship between Raja Bhoja and Raja Gangeya .
3. The story in the chapter explained to you both the advantages and disadvantages of making somebody a *samanta*. On the basis of this story fill up this table.

Advantages of making somebody a <i>samanta</i>	The Disadvantages
1. 2. 3.	

Benefits of annexing a kingdom	The Disadvantages
1. 2. 3.	

NOTABLE TRAVELLERS AND EMPERORS

(600 to 1100 AD)

A Chinese Traveller

"Here rice and wheat grow in plenty. Ginger, mustard and many kinds of cucumbers and gourds are grown. Onions and garlic are rarely cultivated, because very few people eat them. Normally milk, butter, ghee, sugar, jaggery, mustard oil and roti are eaten. Fishes, mutton and venison are also consumed. However, pork, beef, the flesh of donkeys, elephants and horses are strictly forbidden."

This is the account of a Chinese traveller about 1350 years ago. His name was Hiuen Tsang. He came to India in 630 AD and travelled to various towns and villages of India for many years.

Hiuen Tsang covered thousands of kilometers through deserts and mountains to come to India to study Buddhism. Yes! by that time Buddhism had spread to Central Asia and

China and many people travelled to India from those countries. Hiuen Tsang studied for many years in the famous Buddhist monastery of Nalanda.

Hiuen Tsang has written about many kings and kingdoms of that time in his book called *Si Yu Ki*. In those days there were three important kings, Harshavardhana, Pulakesin and Mahendravarman.

Between 600 to 750 AD

King Harshavardhana ruled from the city of Kanyakubja. He ruled from 606 to 647 AD. The whole of north India was under his control. He had defeated many kings in battle. However, his efforts to extend his empire in south India did not succeed. One of its powerful rulers named Pulakesin defeated Harsha on the banks of the Narmada and checked his advance.

Pulakesin belonged to the Chalukya dynasty and ruled from 608 to 642 AD from the city of Vatapi. In order to expand his kingdom, he moved further south with his army. He defeated many kings and reached Kanchipuram.

Kanchipuram was then ruled by Mahendravarman of the Pallava dynasty. He was also a powerful king, but Pulakesin defeated him too. Mahendravarman ruled from 600 to 630 AD. After a few years Nrsimhavarman, his son defeated and killed Pulakesin. He also looted and destroyed Vatapi, the Chalukyan capital.

These kings were busy fighting all the time. However, they were also interested in art and literature. In the court of Harsha lived a Sanskrit poet named Banabhatta, while in

Fig. 1 Hiuen Tsang the Chinese traveller



सुधाश्वरानामाहाराजश्रीहरश्याय

Fig. 2 Signature of King Harsha on a copper plate.

It says 'Svasthan mama maharajadhiraja Shri Harshasya'. It means 'by my own hand, the king of kings, Shri Harsha'.

Can you identify the letters 'ha' and 'ma' in it?

This signature is in Siddhamatrika script. Take the help of your teacher to decipher the other letters.

Kanchipuram lived a storywriter named Dandin.

Though himself a worshipper of Shiva, Harsha was a patron of Buddhism. The Chinese traveller Hiuen Tsang was his friend. He also gave many gifts to Buddhist viharas.

You must be remembering that Jainism too had emerged with Buddhism. By 600 AD Jainism had spread all over India and many people followed it. King Pulakesin and Mahendravarman were both followers of the Jaina faith.

However, some new sects were also coming up in this period, such as, Vaishnavism (worship of Vishnu) and Shaivism (worship of Shiva). King Mahendravarman foresook Jainism under the influence of a Shaivite saint named Appar and adopted Shaivism. He and his son Nrsimhavarman had beautiful temples carved out of large granite boulders.

Pala, Pratihara and Rashtrakuta Dynasties (750 to 1000 AD)

Between 750 and 1000 AD three large kingdoms emerged - the kingdom of the Pala dynasty in Bengal, of the Pratihara dynasty in north India and of the Rashtrakuta dynasty in Maharashtra. All these were powerful kingdoms. They kept fighting with each other for supremacy. However, none of the three could defeat the other two and become the supreme ruler. The struggle among these kingdoms continued for about 250 years and in this process they gradually lost their vitality and power.

1000 to 1200 AD

In the far south a powerful kingdom came up under the Chola dynasty. The important rulers of this dynasty were Rajaraja Chola (985 to 1014 AD), Rajendra Chola (1014 to 1044 AD) and Kullottunga Chola (1070 to 1118 AD). They not only defeated many south Indian rulers to expand their kingdom but also defeated the rulers of Srilanka, Malaysia, Indonesia and captured their lands. These kings are also famous for building beautiful temples.

Around the same time, the rulers of the Paramara dynasty established a large kingdom in Madhya Pradesh. Bhoja was their most famous king. Bhoja ruled from 1000 to 1035 AD. Apart from being a powerful ruler, Bhoja was deeply interested in science, literature and architecture. Bhoja also wrote a book on machines of that time. He built a temple for the Goddess Sarasvati in his capital, Dhara, where scholars used to assemble and debate over various issues. This building is known today as Bhojashala.

Around this time Mahmud of Ghazni became the ruler of Afghanistan. He was a very powerful king. From 977 to 1010 AD he attacked the kingdoms of north India several times and looted their wealth. In the kingdom of Mahmud Ghaznavi, lived a famous scholar named Al Biruni. He wanted to study mathematics, astronomy and various religious systems of India. He had heard that during the reign of the Gupta's, India produced some great

Fig. 3 A battle scene on terracotta (baked clay) tablet



scholars of mathematics and astronomy. So he came to India to study these works. He learnt Sanskrit and travelled to many places to study books on these topics. Having returned to his country, he wrote a book in 1030 AD, giving

details about the religion, customs, science, mathematics, astronomy, and people of India. The book is called *Al Hind* and is in Arabic language. We learn a lot about India of those times from this book.

LEARN A NEW WORD

Contemporary: This means 'of the same time' - as king Harsha and the Chinese traveller Hiuen Tsang were of the same time. We can say that Harsha and Hiuen Tsang were 'contemporaries'. Are you a contemporary of Harsha?

Find out from the list given below the contemporaries of these dynasties:

Contemporaries of Chalukya dynasty-

Contemporaries of Pala dynasty-

Contemporaries of Parmara dynasty-

List- Al Biruni, Mahendravarman, Hiuen Tsang, Rajendra Chola, Rashtrakuta dynasty, Harsha, Pratihara dynasty, Mahmud of Ghazni.

Read at leisure

WHO WROTE WHAT?

Author	Book	Language	Subject
Hiuen Tsang	<i>Si Yu Ki and Si Ru Yi</i>	Chinese	Travels in India
Banabhatta	<i>Harshacharita</i>	Sanskrit	Life of Harsha
Mahendravarman	<i>Mattavilasaprahasana</i>	Sanskrit	A satirical play
Dandin	<i>Dashakumaracharita</i>	Sanskrit	Stories
Bhoja	<i>Samaranganasutra</i>	Sanskrit	Machines etc.
Al Biruni	<i>Al Hind</i>	Arabic	Religion and Sciences of India

EXERCISE

1. Name the important kings who were fighting amongst each other between 600 to 750 AD.
2. Name the dynasties that fought wars between 750 to 1000 AD.
3. Between 600 to 1000 AD which religious sects were becoming popular?
4. Name the countries from where travellers came to India between 600 to 1200 AD. What were their names? Why did they come to India?
5. The rulers of which dynasty extended their empire outside India?
6. Where did Bhoja rule? Where was his capital? What were his interests?

BHOGPATIS AND THE VILLAGES OF NORTH INDIA (700 - 1200 AD)

What was life like for the common villagers in the age when the new kingdoms were emerging? What did the villages look like? Recall all that you learnt about the villages of those times in the earlier lesson. Read this lesson to find out more about them.

The villages of the time of the *samantas* were quite different from the villages of today. There were no tractors or trucks moving around. No electricity either. Apart from the absence of modern technology in those days, there were other differences. Villages were then under the control of *bhogpatis*. Who were these *bhogpatis*? What did they do? How did they exercise control over the villages? To find out, let us go back into the history of those times.

The King's Officials

In those days, kings usually appointed only their close relatives to positions of power and authority. Eminent officials and military commanders were thus almost always of royal lineage - closely related to the ruling king. In fact, they were often referred to as '*Rajaputra*' - sons of the king or princes. And they were also awarded high sounding titles such as '*Rana*', '*Rawat*' and '*Thakur*'.

These eminent officials and military commanders were not paid a regular salary. Instead, the king usually granted them some villages, saying, "You are now the *bhogpati* of these 10 villages (or 40, or whatever number of villages he wished to award to them). Enjoy the income you may get from them." In other words, the king permitted them to keep the tax collected from the villages or towns granted to them in lieu of salary.

The Bhogpatis and the Villages

As per the king's orders, these officials would then establish their authority over the villages granted to them. They would begin appropriating a large portion of the harvest of the peasants in the form of tax. However, they usually did not stop there. They would also forcibly collect special additional levies under any pretext whatsoever. Thus they collected taxes on marriages, on felling trees, on fishing, on houses, cattle, travel, wells, waterwheels and so on. They even forced the villagers to work for them without paying them any wages.

- The king's officials were his
- Rana, Rawat and Thakur were
- They were granted instead of being given a salary.





Villagers had to work without wages for the Bhogpatis

Then and Now

Just think if someone came to your village or town, took it over and began doing just as he pleased, what would happen? Wouldn't the people undergo tremendous hardships and suffering?

However, this cannot happen today. The government fixes the various kinds of taxes that can be levied and the amount of money to be collected under each tax. Relevant laws are passed by the Vidhan Sabha and the Lok Sabha for levying such taxes. Government officials cannot do as they please or collect whatever taxes they wish. They must do as the law tells them to. In those days things were different. The *rajas*, *ranas* and *thakurs* collected taxes according to their whims and fancies.

The Village Headman and the Panchakula

Who collected taxes from the villagers on behalf of the *thakur* or *rana*? This was the work of the village headman. He collected taxes and passed them on to the *bhogpati*. In return, he received several benefits. For example, he was exempted from paying taxes on his cultivable land. He was also permitted to collect some taxes from the villagers for himself.

- Who collects taxes from the villagers today? What does he receive for doing this work?
- Why do you think the bhogpatis needed the help of the village headman to collect the taxes?

In several areas respected and important people of a village constituted a committee called *Panchakula*. This Committee oversaw matters relating to landownership in the village and settled disputes among villagers. *Panchakula* were of importance in Rajasthan and Gujarat.

Utilising the Rents

What did the *bhogpati* do with the wealth and goods he received by way of taxes? Did he pass this wealth on to the king? No. He had the right to keep the taxes for himself. These taxes were, in a way, his salary, because the king did not pay him a regular wage.

The *rana* or *thakur* used this tax money in whatever manner he wished. He built palaces and forts. He bought weapons and horses. He built imposing temples. He forced the people of his villages to build these edifices without paying them any wages for their labour. The villagers had no choice but to obey his orders.

That was not all. Whenever a *rana* or *thakur* passed through a village, the people had to extend their hospitality to him, look after him and carry his baggage.

Sometimes, the *bhogpati* had wells dug, waterwheels installed and tanks and ponds constructed so that the village fields could be irrigated. In return, he levied further taxes to recover the costs, usually in the form of an additional portion of the peasant's harvest.

The *ranas* and *thakurs* contributed generously to the various temples and *maths* in the region, but these donations and offerings were seldom out of their own pockets. They would, instead, proclaim to the village people, "For every plough or waterwheel in the village, you will have to deposit some coins or grain in the temple on my behalf every year."

Such proclamations are to be found in innumerable stone inscriptions dating to the period between 700 and 1200 A.D.

- How did the bhogpati treat the villagers?

Underline four sentences that illustrate his dealings with them.

Difference Between an Official and a Bhogpati

You learned about kings like Ajatashatru and Ashoka last year. During their reign there were no *bhogpatis*. Instead, the king's work was carried out by officials, generals and ministers

appointed by him for the purpose. These officials collected taxes from the people on his behalf. In return, they were paid a regular salary by the king.

- **Underline two sentences which highlight the differences between the king's officials of ancient times and the *bhogpatis* of later times.**

EXERCISE

1. Between 700 to 1200 AD, who had the right to collect land revenue from the villages of north India?
2. In those days the village headman did not pay any tax on his lands. Why did he get this benefit?
3. How did the *ranas*, *thakurs* etc. donate to the temples and *maths*?
4. What were the taxes villagers had to pay to the *bhogpatis*? Apart from paying taxes, what else did they do for the *bhogpatis*?
5. Explain whether the king in the time of Ashoka was receiving more revenues from his kingdom than the kings of later dynasties?
6. In which period did the officials receive fixed salaries - in the time of Ashoka or the *samantas*?
7. What did *bhogpatis* do with the money they received from their area?
8. Why did kings give villages to their officials?
9. What were some common practices of the period of the '*ranas*' and '*thakurs*' that have now become illegal?



Bhogpati making villagers build a fort

THE VILLAGES OF SOUTH INDIA

(Talaichehangadu village - 950 to 1250 AD)

In this chapter we will read the story of a very old village. How people lived there in the beginning - what changes took place - what were the problems of the people - how they solved them, etc. To begin with, take a look at the pictures of this chapter and discuss what you can learn from them about the history of that village.



Fig. 1 Meeting of the *Ur* council

The most important task in administering a kingdom was the collection of taxes from the people. In the reign of the earlier kings like Ajatashatru and Ashoka, this work was done by the king's officials. The officials handed over the taxes they collected to the king. In return, they were paid a regular salary.

After 700 AD, the kings of North India began granting villages and towns to their relatives and officials. You must have read about this practice in the previous chapter. These grantees or *bhogpatis* collected taxes from the people of the villages awarded to them, but did not hand these over to the king. Instead, they kept the money with themselves as they did not receive any regular salary from the king.

In South India, the method of collecting taxes was different. Let us examine the system

prevalent there to understand the difference.

Ur and Nadu

About 1000 years ago, the villages of Tamil Nadu were organised in a certain manner. Each village had a council of farmers known as the *ur*. Its members were drawn from the most important families in the village.

The *ur* looked after the administration of the village - settling quarrels among people, punishing law breakers and criminals, keeping land records, distributing the waters from the irrigation canals and so on. It also undertook another important task - collecting taxes from the farmers on behalf of the king.

In South India, it was the *ur* council of farmers which collected taxes from the farmers and handed these over to the king.

- What were the differences in the method of collecting taxes between North India and South India? Outline these differences in two sentences.

In those days there also existed another council. It was called the *nadu*.

There was a *nadu* for every 20-25 villages. It was made up of the most prominent farmers from all these villages. The *nadu* looked after the overall administration of its group of villages, settling their quarrels and so on.

If the king wanted any work done in the villages he used to get it done through the *ur* or the *nadu*. These councils carried out the orders of the king.

During his reign, emperor Ashoka used the services of his officials to get all his work done and also to collect taxes from the people. However, the South Indian kings of the period between 700 and 1200 AD employed very few officials. Most of the work in the villages was done by the *ur* or *nadu*. The king did not pay any salary to the members of the *ur* or *nadu*, nor did he appoint members to these councils.

- Underline those sentences which explain the work of the *nadu*.
- The committee of each village was called the

- The council of a group of villages was called the
- The members of the *ur* depended upon for their livelihood.
- What were the differences between the king's officials and the members of the *ur*?

Vellala Farmers and Pariah Labourers

Councils like the *ur* and *nadu* were found in the villages along the banks of the Kaveri river. Most of the farmers in these villages belonged to the *vellala* caste. The labourers who worked in their fields were generally of the *pariah* caste. *Pariah* labourers were regarded as untouchables and had to live outside the boundaries of the village.

The villages of the Kaveri delta were very fertile and yielded two to three crops of rice every year. Thus some of the *vellala* farmers were very rich and powerful. They had considerable influence over the *urs* and *nadus* of the region.

Sometimes, the importance of the *ur* and the *vellala* farmers was undermined. This happened when the king donated villages to the brahmins.

You may remember that in those days kings used to invite brahmins to settle down in their kingdoms. They offered them villages in

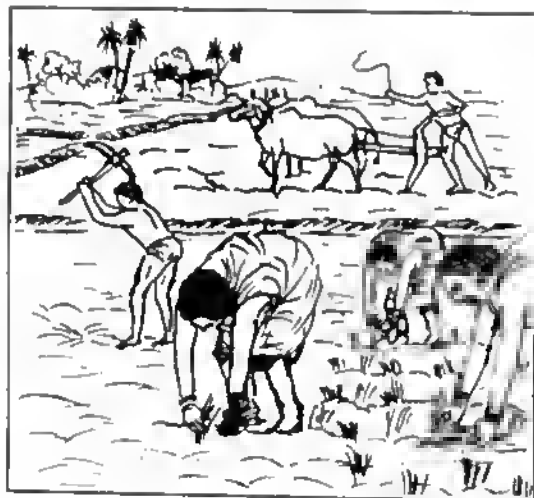


Fig. 2 There are two pictures of Talaichengadu here. What differences can you observe in them?



donation. Many brahmins were settled in this manner in the Kaveri delta. When villages were donated to the brahmins, what happened to their administrative system? How did the *ur* and *nadu* then function? To find out, let us look at the example of Talaichchangadu village.

- The vellalas were
- The pariahs were

Talaichchangadu is gifted to the Brahmins

Around 950 AD, the ruling king of the Chola dynasty donated the prosperous Talaichchangadu village to several brahmins. The king ordered the *nadu* of that area to make the necessary arrangements to transfer the village to the brahmins. The king's order was complied with by the *nadu*. As a result, the *vellala* peasants no longer remained the owners of their land. These lands now belonged to the brahmins.

Several brahmin families settled down in Talaichchangadu. They distributed the land amongst themselves. The *vellala* farmers now became their sharecroppers. They had to give a large portion of their harvest to the brahmins. On irrigated lands this share amounted to two thirds of the crop while on unirrigated lands it was half the crop. The brahmins also forced these peasants to work for them without paying them any wages.

- What share of the harvest do sharecroppers in your area get today?

The brahmins also took over the administration of the village. The *ur* was disbanded. In its place, the brahmins formed their own council called the *mulapurusha sabha*. The important brahmins of the village became members of the *sabha* in rotation.

The task of collecting taxes from the villagers and handing these over to the king was also taken over by the *mulapurusha sabha*.

- What changes took place in Talaichchangadu after 950 AD? Underline four sentences which refer to these important changes.

The Temples of Talaichchangadu

In those days there were three large temples in Talaichchangadu which were famous in the region. Two were Shiva temples while the third was a Vishnu temple. Many people made offerings of gold, silver and land to these temples. In this manner, the temples collected considerable wealth and became rich.

Around 1000 AD these temples were rebuilt in stone. As time passed, they expanded even further. They began employing various kinds of people - priests, dancers, singers, drummers, watermen, cooks, gardeners, etc. The expenditure on all these employees was met through the income from the temple lands. The temples also paid taxes on their land to the king. These taxes were collected from the temples by the *mulapurusha sabha*.

The Mulapurusha Sabha and the Village

In 1006 AD the brahmins decided to organise summer festival every year in the Shiva temple of the village. But from where would they get the money to hold such an

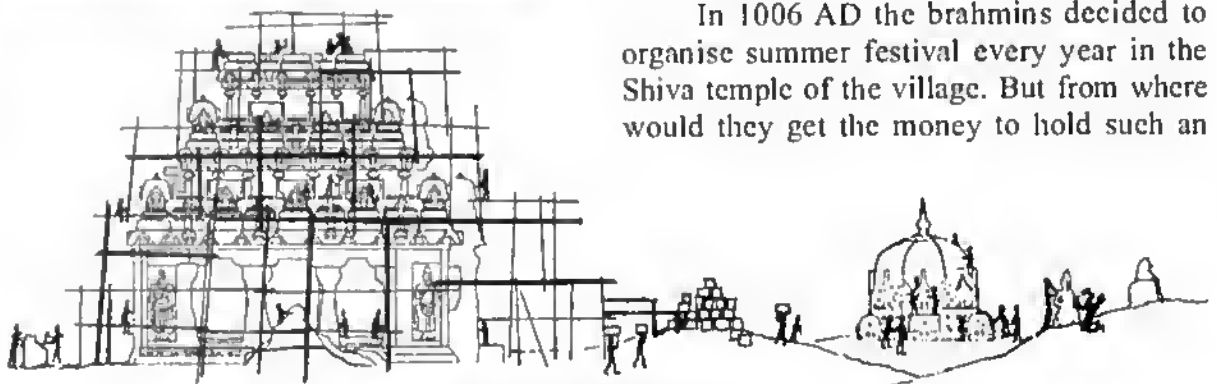


Fig. 3 Temples were built of stone

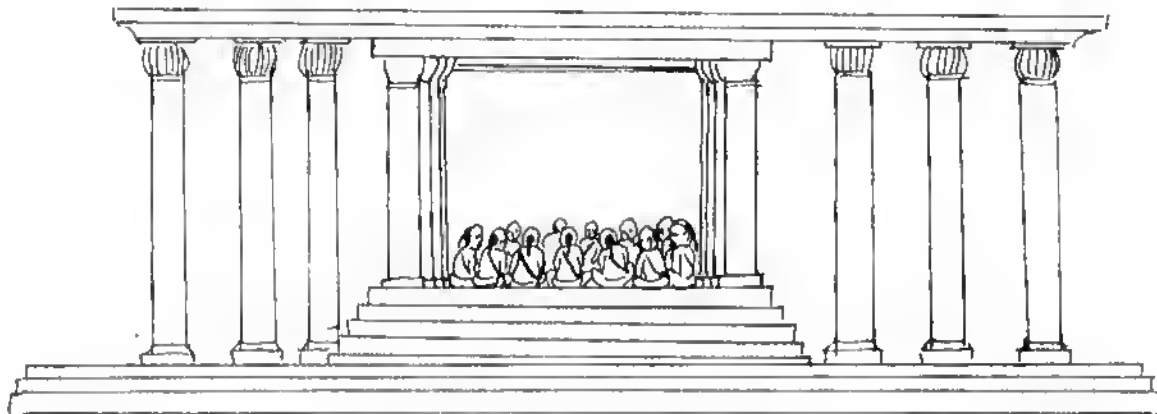


Fig. 4 Meeting of the *Mulapurusha Sabha*

annual event? The *mulapurusha sabha* decided to exempt some of the temple lands from paying tax, saying, "We will pay the tax to the king ourselves. The money thus saved each year can be used for organising the harvest festival." In this way the cost of the festival was met.

Some time later, the *mulapurusha sabha* decided to feed 10 brahmins every day at the Vishnu temple. To meet the expense, the members of the *sabha* donated 100 gold coins to the temple. They collected these coins from the village artisans - 7 coins each from the carpenters, the goldsmiths and the blacksmiths, 3.5 coins from the washermen and 35 coins from the liquor distillers. They added the balance themselves and gave the total amount to the temple.

that this land belonged to the Shiva temple. It said that a stone with the *trishul* emblem of the temple marked the boundary of the temple lands and the four brahmins had secretly uprooted this stone and thrown it away. However, the four brahmins claimed that the land was theirs and that the accusations of the temple committee were false. The controversy burgeoned.

To prove the temple's right over the land, one of its employees immolated himself. In those days it was believed that anyone who was prepared to sacrifice his own life to prove a claim could only be speaking the truth.

When matters reached this stage, the *mulapurusha sabha* consulted the documents in their possession. These documents showed that the land did belong to the temple.

The *mulapurusha sabha*, therefore, ordered the brahmins to return the land to the temple. As a punishment they were ordered to install a bronze image of the servant who had committed suicide in the temple. They were also made to donate some of their land to the temple to cover the cost of offering regular *pujas* to that image.

Pressure on the Brahmin *Sabhas* from the *Nadus*

It is true that the *mulapurusha sabha* of the brahmins had total authority over Talaichchangadu village. But this did not mean

- **Underline two sentences in the section above which tell us about the authority exercised by the *mulapurusha sabha* over the village.**
- **In North India, to whom were similar powers delegated by the king?**

Settling Quarrels and Giving Punishment

The *mulapurusha sabha* also undertook to settle quarrels and mete out punishment and justice to the villagers.

Once a quarrel arose between some brahmins and the temple committee. Four brahmins had begun cultivating a piece of village land. The temple committee claimed

that the *sabha* always had its way. After all, the *nadu* of the region continued to function and, apart from Talaichchangadu, the other villages were still under the control of the *vellala* peasants. Thus the *nadu* could exercise pressure on the *mulapurusha sabha* to prevent it from doing as it pleased.

Once such a situation did arise. The brahmins of Talaichchangadu decided to reduce the sharecroppers' share of the harvest. The sharecroppers, who were all *vellala* peasants, refused to accept this decision. The brahmins then got their servants to go to the houses of their sharecroppers, destroy their possessions and beat them up.

This state of affairs continued for several years. Eventually, the farmers of Talaichchangadu placed their problem before the *nadu* of the region. The *nadu* decided that the atrocities of the brahmins should not be borne in silence. It warned all the brahmin *sabhas* in the area that if they did not reach a just and proper settlement with their sharecroppers soon, then these sharecroppers

would stop ploughing their fields and leave the village.

The brahmins finally had to climb down. They agreed to continue to give their *vellala* sharecroppers the same share of the harvest that they had been receiving earlier, before the trouble started.

* * *

From these examples we learn that councils of farmers or brahmins managed much of the administration of the villages of South India. The king's officials and appointees did not have much influence in these villages.

We come across many such incidents connected with the villages of olden days. In South India it was customary to inscribe the details of such incidents on the walls of the temples. If you go to Talaichchangadu today, you can see the same Shiva temple that existed one thousand years ago. The details of the incidents we have referred to earlier are all inscribed on its walls. If you know Tamil you could even read these inscriptions.

EXERCISE

1. Who were the members of the *Ur* ? What was their work?
2. Two episodes are mentioned below. You have to identify which one of them is set in north India and which one is in south India. Give reasons for your answer.
 - a. One day Rajaputra Lakhanapala visited Naddulai village. He called a meeting of all the villagers and asked them to pay one measure of wheat per plough for the performance of some rituals in the local temple.
 - b. One day a messenger from the king's court came to the village. He went to the council of the farmers and gave them the message of the king. The message was, "The temple of your village is not being properly looked after. You should make some arrangements so that the temple can get enough money for the rituals." The committee of farmers then decided to pay one silver coin for every plough to the temple.
3. The *mulapurusha sabha* used to collect taxes from Talaichchangadu village and hand it over to the king. Write three sentences about the event from which you learn about this practice.
4. The artisans of the village were subject to the authority of the *mulapurusha sabha*. Which event tells you about this?
5. These days the disputes relating to land and property are dealt with by the civil court - in ancient south Indian villages, where were these disputes resolved?
6. What prevented brahmin landlords from acting arbitrarily with the *Vellala* sharecroppers in Talaichchangadu village?
7. How do we know about the events of Talaichchangadu village from 950 to 1250 AD?

KING HARSHA AND SHABARA FOREST DWELLERS

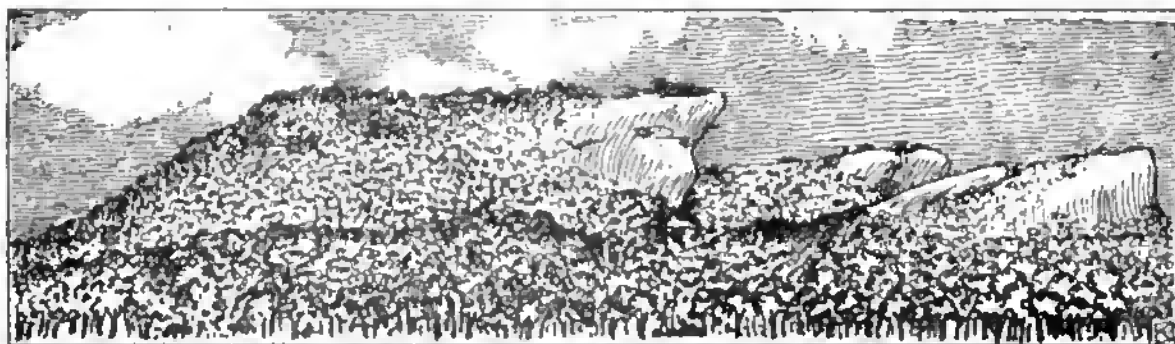


Fig. 1 Vindhyan hills and forests

Agricultural Villages and Forest Settlements

You have learnt about the villages of north and south India in the last two chapters. Such villages were mostly settled on river plains or on plateaus. Most of the farmers of these villages used bullocks and ploughs for agricultural operations. They also experimented with new ways of irrigation. That is why these villages were well off. The population was very dense here and so houses were built close to each other. These villages also gave substantial revenues to the *bhogapatis* and kings. Brahmins came and settled in them and many big and small temples came up here. Many kinds of artisans and workers also lived in these villages.

However, there were some other villages that were quite different from these. These were settlements in the midst of forests. There was much more forest in those days than now. Many communities used to live in these forests and hills. They were dependent on forest produce for their livelihood.

- What did you learn about the people living on hills and in forests in chapter two?
- Did they grow crops?

Harshacharita of Banabhatta

We get an account of the Shabara forest dwellers, inhabiting the Vindhyan hills in *Harshacharita*. *Harshacharita* is the biography of king Harshavardhana whom you had read about in chapter 5. A writer called Banabhatta wrote this biography of Harsha.

Banabhatta writes that when Harsha's sister Rajyashree lost her husband in a battle, she was beside herself with grief and fled to the forests. Harsha started looking for her and in this process reached the Vindhyan hills. Yes, the very same hills that fall on our way between Bhopal and Hoshangabad! Harsha wandered in the forests there in search of his sister. We often pass through these forests. But, 1400 years ago, what were these forests like and what did Harsha find here?

Hunting and Gathering in the Vindhyas

Harsha saw no road in the forest. There were only footpaths or trails. Even these trails were not very distinct - possibly because not too many people passed through the forests. As he walked along these trails, he saw many things. He found traps laid for tigers. At many places he came across people making charcoal by burning wood.



Fig. 2 Hunting and trapping

On his way he came across some hunters who were carrying all kinds of traps and nets to catch animals and birds. These were made of animal sinew. He met some bird trappers, too. They were carrying partridges and hawks in cages. He also saw some small children trying to get tiny birds with lassoes made of creepers.

Off to the Market

Harsha met many forest dwellers carrying bundles of forest produce on their heads. They were going to sell off these things. They were carrying a number of items such as the bark of the sidhu tree, red flowers, fruits, cotton, hemp, honey, peacock feathers, wax, timber from the khadir tree, khas, tree barks, roots, incense, silk cotton, etc.



Fig. 3 Carrying forest produce to the market

- Are any of these things found in the forests around you? Do people still collect these things?

Cultivation in the Forest

Near the settlements, usually around a banyan tree, there were some enclosures made of dried wood. This was where people kept their cattle. Some fields were also visible but they lay far from one another.

There was not much open space in these forests and so the fields were few and far in between. Some fields had been prepared recently by clearing the land. Stumps of the felled trees could be seen. Fresh new leaves were growing out of these stumps. In some other fields whose fertility had been exhausted there could be seen heaps of leaves and other rubbish.

The people here did not use bullocks and ploughs to till the fields. Here the soil was hard and black as iron. So they dug it with hoes.

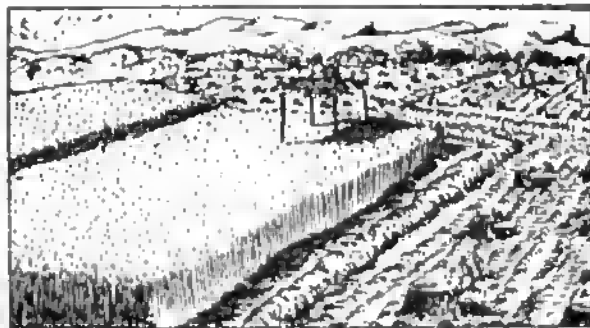


Fig. 4 The fields of the Shabaras

Amidst the fields were visible the high platforms or machans which indicated that the crops were attacked by wild animals.

- Underline five important words about the agricultural practices of the forest dwellers.

Settlements, Enclosures and Houses

The evening was drawing near as Harsha reached a forest hamlet. He saw that the cottages were made a little far from each other. Every cottage was surrounded by an enclosure of thorny plants and bushes. There were a few bamboo clusters as well. Perhaps this was where they got the bamboo to make their bows.

In the enclosures around these houses, various plants such as castor (for its oilseeds), brinjals, tulsi, sigru (an onion like vegetable), cane, kodo, kutki (coarse grains), gourds, etc. were grown throughout the year. Bottle gourd creepers climbed the poles in the enclosures. Some trees were used for tying up calves. Cocks could also be heard

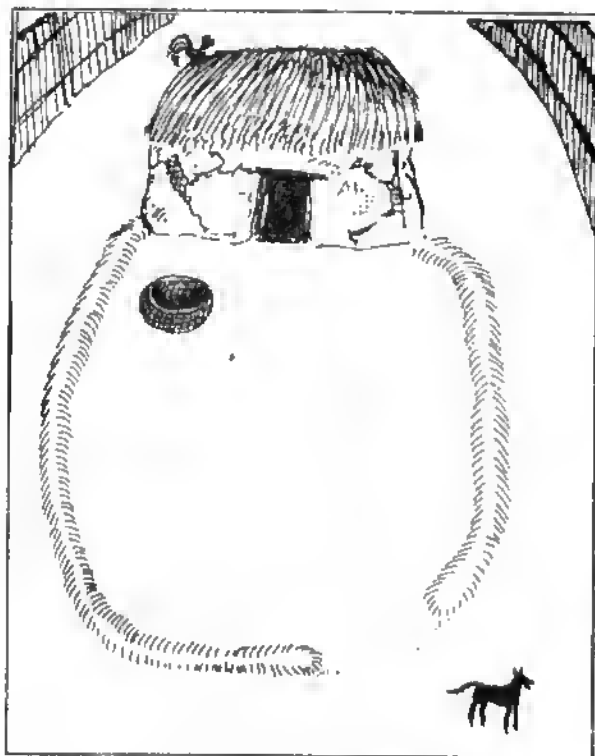


Fig. 5 A house and its enclosure

crowing from the rooftops. Under the trees were spread grain for birds and also water in a basin for them to drink.

Harsha noticed that these forest dwellers made their huts with split bamboo, leaves and reeds. Their huts contained many things lying here and there. Many of these things had been collected by the women folk from the forests. Some of these things he saw in their houses were charcoal, silk cotton, wild paddy, wild chestnut, bamboo mats, medicinal herbs, seeds of khirni, mahua, etc.

- Here is a picture of an empty enclosure of a Shabara house (Fig.5). Draw pictures of the above listed things in it, or at least write their names in it.

Shabara Youth

That night Harsha stayed near this village. Next morning, he set off again in search of his sister. On his way he met a young man from the Shabara tribe. He was in fact the son of the chief of that tribe. He was dark in complexion. He had a flat nose and thick lips.

He had parrot-feathers stuck behind his ears, which were also bedecked with rings of glass beads. On his wrist, he carried an antidote to snake poison, wrapped up in boar hair. On his hands he wore bejeweled tin armlets. The hilt of his sword was made of animal horn and the sword was kept inside a leather sheath.

The Shabara youth carried his arrows on his back in a quiver made of bear and leopard skin. The arrows he carried in it were tipped with poison. A bow hung from his left shoulder and a partridge and a rabbit were dangling from his bow.

- List all the animals from which had come the many things which the Shabara youth wore on himself.

The Shabara youth bowed to Harsha and gifted him a partridge and rabbit which he had just killed. "Have you seen my sister anywhere in these forests?" Harsha enquired of him. The Shabara youth replied, "Oh king, we know every inch of this forest. But we have not seen your sister. However, there is a river nearby. Some sages live on its banks. Perhaps you may get some information about her in their ashrama."

When Harsha reached the ashrama, the sages welcomed him. They told him, "At a little distance from here a noble lady is preparing to commit herself to fire. Could she be your sister?" Harsha broke into a run and reached that the place where a pyre had been prepared. There he saw that it was indeed his sister Rajyashree who was about to enter the flames. The sages and Harsha together then consoled Rajyashree and persuaded her to give up her decision to die. Rajyashree agreed. After that Harsha returned with his sister to Thaneshwar.

While reading this story in Harshacharita, we get a feel of the life of forest dwellers thirteen to fourteen hundred years from now. Is it not amazing how Banabhatta noticed the minutest details of their lives and described them so carefully in his book?

THEN AND NOW

Even today if you go to the forests of the Vindhya or Satpura hills you would encounter many of the scenes described above.

In class 6, you read an account of Pahvadi village. That was a village on the Satpura hills. Did you notice any similarities between today's Pahvadi village and the life of Shabara forest dwellers in the time of Harsha? What were the similarities?

1. In their agriculture
2. In the hamlet and the houses
3. In the enclosures
4. In the forest produce that people collected.

But now the lives of the forest dwellers have begun to change. Their lives are not the same as they were in the time of king Harsha.

You probably know the changes that have taken place in their lives. Discuss these in your class with the help of your teacher and then write 6-7 sentences on the changes.

EXERCISE

1. The table below has two columns. One deals with the forest dwellers and the other is about other agricultural villages. You have to fill the two columns with appropriate items selected from the list given below.

Hoe cultivation, hilly fields, closely built houses, plough cultivation, dispersed dwellings, water wheel (arghatta), brahmins, hunting for food, temples, collecting and selling forest produce, artisans, paying taxes to the king.

The forest dwellers	Agricultural villages

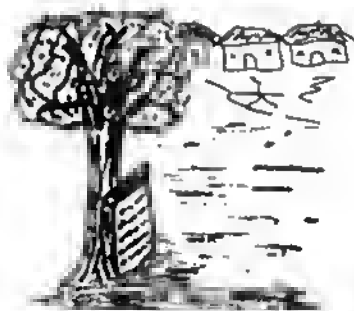
2. a. What did the forest dwellers of Harsha's time grow in their fields and around their homes?
b. What did they sell?

SIYADONI - AN OLD TOWN

The people who lived long ago, their houses and belongings and their lives and struggles are no more. Yet history seeks to give us glimpses into their lives. How can this be done? We try to do this with the help of the remains of the past.

Among the remains from the age of the samantas, inscriptions are the most important source of information. Inscriptions are messages engraved on stones, which can be read by everyone, that is, by those who can read the scripts in which they are written. These inscriptions enable historians to tell us what happened in the olden times.

However there is one problem. The information inscribed on the stones are not written in the way things are written in your textbook. Come, let us do an exercise in this chapter to see how historians get their information from inscriptions. In this chapter we shall study some inscriptions and see what we can learn about an old town and the people living in it.



An Old Town

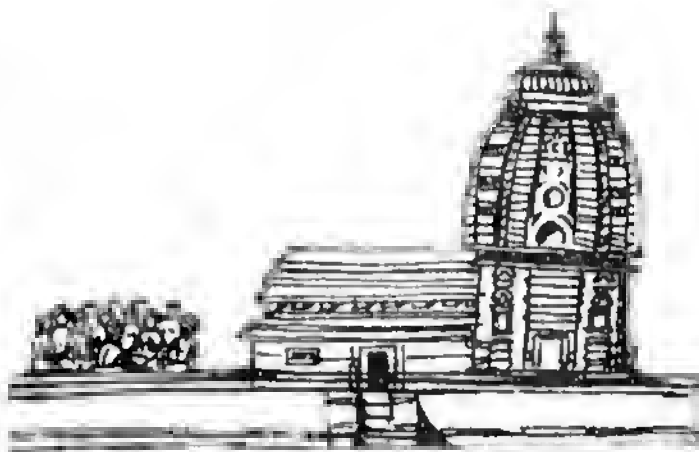
When we go to Jhansi from Bhopal, the train stops at a station called Lalitpur. There is a small village near Lalitpur called Siron Khurd. A long inscription was found in this village in 1887. When historians read it they discovered that around 900 AD there was a large town there. The inscription mentioned the name of the town as Siyadoni (pronounced as see-ya-doe-nee).

But today there is only a small village left there. There are just a few scattered remains of the temples of this town. It is possible that the whole town got destroyed and buried. This inscription is the only reminder of this flourishing town. Many interesting bits of information about the kings, traders, craftsmen, temples, houses, roads, and markets of Siyadoni are engraved in it. Come, let us also read and find out more about this lost town.

How many years ago would this be?

The inscription begins by recording an important event of that year. The inscription tells us that in 902 AD -

Sangata's son Chanduka, a salt trader, built a temple for Narayana Bhattaraka in the southern part of the town. The people of the entire town gave some agricultural land as a gift to the temple. The land would provide for Narayana Bhattaraka's sandalwood, bath-requirements, incense, lamp, and food offerings.



Many such instances have been mentioned in the inscriptions. Before reading further let us stop awhile.

- *At the end of this lesson there is an incomplete map of Siyadoni. Locate the Narayana Bhattaraka temple in it. (Narayana Bhattaraka means God Narayana.)*
- *Who built Narayana Bhattaraka's temple?*

The Samanta and the Mandi

Now read about something that happened in 906 AD. According to the inscription :

Mahapratihara Mahasamantadhipati Undabhata of Siyadoni informed all his officers that some gold coins would be supplied daily by the mandi (main market) for Lord Naryana's worship .

This settlement will last as long as the Sun and the Moon exist. Five great sins will befall anyone who obstructs this arrangement. This settlement is signed by Undabhata.

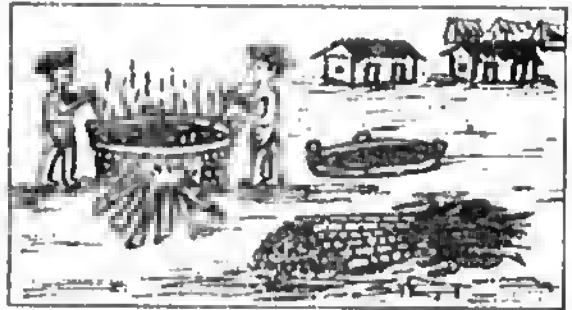


- What was the name of Siyadoni's samanta?
- What arrangements did he make to support regular worship in the temple?
- Look at the map and figure out the best place for the main market. Mark Siyadoni's mandi there.
- The samanta of Siyadoni must have had a palace too. Think of a suitable place and mark his palace on the map.

Kandukas -The Sugar Makers

In 907 AD-

This is being settled in the presence of all the elders of the traders' committee and all the kandukas (sugar makers). Nagaka, a salt trader and the son of Chanduka, spent a lot of money to come to a settlement with 4-5 sugar makers that they would give a part of their produce to the temple everyday. Signed by Nagaka.



In 907 AD it was Chanduka's son and not Chanduka himself who was making the grant. In this document you have read about some new people. It is possible that these sugar makers were living together in the same street or locality.

- Mark the locality of the kandukas or the sugar makers in the map.
- Who was Nagaka? With whom did Nagaka make an agreement to give donations to the temple and what was the agreement? In whose presence did Nagaka make this agreement?

Markets and Shops

In 909 AD,

Chanduka, the trader, has donated his *vithi* (shop) in Prasanna Hatta (Prasanna market) to the Narayana temple. To the east of this shop is Subhadditya's shop, to the south is Bhattadeva's house, in the west is Chuan's shop and to the north is the Hattaratthya (market street).

In the same year,

Tambulika (betel leaf seller) Keshava who is Bateshwara's son gave his *vithi* (shop) which is in Chatura Hatta (Chatur Market) to the temple as a donation.

- Whose shops did the Narayana Bhattaraka temple get in donation in the year 909 AD? In which markets were these shops located?
- Mark Chatura Hatta on the map.
- Also mark Prasanna Hatta and Chanduka's shop along with their surrounding features in the map.
- Why did Chanduka give a description in the inscription of all the things which surrounded the shop he had donated?

In 947 AD,

Sutradhara Jejaka, Visiaka, Bhaluaka, Jaguka and other silakutas (stone cutters) decided that they would give some Dramma (coins) to God Narayana on each stone slab that they sold.

Perhaps in those days the houses, palaces, and temples of Siyadoni were made of stone and these stone cutters must have helped in making stone building blocks.



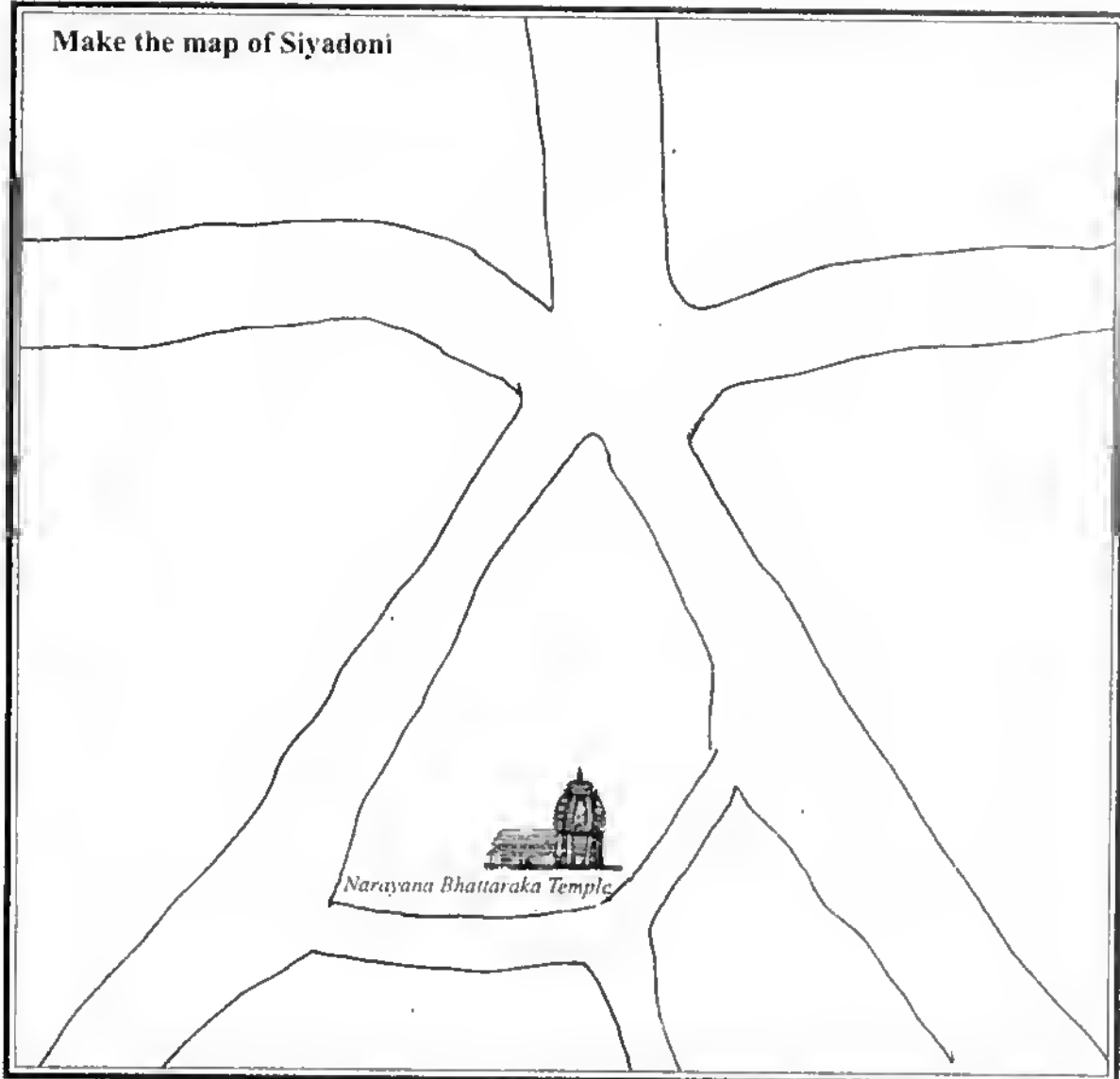
Purandhara installed an idol of Chakraswami (Vishnu) in the temple of Narayana Bhattaraka. The tailikas (oil pressers) Keshava, Durgaditya, Ujonek, Tundiya, and others, decided to donate a certain amount of oil from every oil mill for lighting lamps in front of the temple's deity.

- Mark the localities of the stone cutters and oil pressers in the map.
- In what way did the stone cutters and oil pressers of Siyadoni give donations to the temple?

So you have had a view of a town one thousand years old and formed your own impressions of the people, their work, and their beliefs. Is there a town near your place which is 1000 years old? Life in that town may have been similar to life in Siyadoni. Now that you have seen something of the way of the life in a thousand year old town, can you answer these questions?

1. Who do you think was the most important and influential person in Siyadoni? Write a few sentences about him.
2. What was the layout of Siyadoni like? How many markets were there - one or many? What were the names of the markets?
3. In those days what were markets known as? Bazaar is a Persian word which was introduced by the Turks in India. The term 'market' was introduced by the British.
4. Were there only shops in the bazaars of Siyadoni? Were shops and houses built next to each other or were they built separately?
5. 'Dukan' is also a Persian word. What were the shops called in the Siyadoni inscription?
6. You met some of the traders of Siyadoni. What were their names? What were the things that they traded in?
7. What kinds of articles did the craftsmen of Siyadoni make?
8. Do the names of people of those times sound different from the names of today?
9. Were donations made to the temple only as coins? Give some examples.
10. In those days money was not known as Rupees. What was it called then?
11. Were the temples donated land, too? Give examples. How did it help in the worship of the God?
12. How did the artisans of the town make donations to the temple?
13. What kind of gifts did the bhogpatis of the town make?
14. Does it seem that people from nearby villages used to come to Siyadoni?
15. What is the period for which we get information about Siyadoni?

Make the map of Siyadoni



About 900 AD many towns were coming up in our country. Many of them declined like Siyadoni declined but others are still flourishing today. In Madhya Pradesh itself there are many such towns.

- *During the time of Ashoka there were just three major cities in Madhya Pradesh. Can you recollect their names?*
- *By 1000 AD many towns emerged in M.P. Locate them in the map given on the next page.*

A number of these towns are no more, like Siyadoni. Today only their ruins remain - broken temples, mounds of bricks and stones and broken statues scattered far and wide.

- *Locate the city of Mandapa in the map.*

This city was situated on a hill. Mandapa was the capital of a very large kingdom. But today apart from the ruins there is just a small village there. Today this place is known as Mandu. Bhojpur was also a town like this. Even today the ruins of Bhojpur temple can be seen near Bhopal.

However, there were cities which with the passage of time shifted from their original place to

CITIES OF MADHYA PRADESH IN 1000 AD



a new place. How can a city move to another place? But this is possible. You may have heard that a certain village was originally situated elsewhere and now has moved to this place.

In the same way even cities change their places. Locate the town of Bhailaswami in the map. This is one such town. It has shifted 2-3 kilometers from its original place and is now known as Vidisha. The ruins of the old town can be seen just outside the present town.

There are still some towns which flourish at their original place, but their names have changed. For instance, the capital of the Chandela kingdom was Kharjooravahaka, but today its name is Khajuraho.

Given below are the modern names of some cities. Can you identify these in the map and write the old names of these cities? These cities are underlined in the map.

No.	New Name	Old Name
1.	<u>Nemawar</u>	
2.	<u>Maheshwar</u>	
3.	<u>Dhar</u>	
4.	<u>Mundsaar</u>	
5.	<u>Udaipur</u>	
6.	<u>Ujjain</u>	
7.	<u>Gwalior</u>	
8.	<u>Pawaya</u>	
9.	<u>Chanderi</u>	

CASTE SYSTEM AND OUR SOCIETY

Before reading this chapter discuss some questions in your class. What are the various castes in your village or city? Does each caste have a particular kind of work to do? Do people today still do the kind of work their caste did in olden times? Which are the aspects of the caste system which people still follow? There must be questions in your mind also about the caste system and its history. To begin with, every student should come out with his/her questions. Then read this chapter and see if your questions have been answered in this lesson.

WHAT IS CASTE?

Today, caste is very much part of our lives in every nook and corner of India. It has been so for hundreds of years. Most Indians identify themselves with some caste or the other. Caste system also allocates status of high and low to people at birth itself. It even makes 'untouchables' of some people in our society. Such people have been subjected to innumerable atrocities by the members of other caste groups.

People in your village or city too must be divided into various caste groups. Their interaction and behavior with each other is probably governed by the rules of their caste.

You must have discussed such issues many times among yourselves. Nevertheless, have you ever paused to think and answer the question: What is caste? How does one identify a caste?

Suppose some people introduce themselves in the following manner:- 'I am Ramu, the driver' 'I am Gajanan, the pundit,' 'I am Bhiru, the *lohar*,' 'I am Sharatchandra, the teacher.'

• *Would you be able to identify the caste of each speaker? If you can, then list them out.*

For example, you are likely to say that Bhiru belongs to the *Lohar* (blacksmith) caste, but would you say that Ramu belongs to the driver caste? Doesn't that make you wonder why 'blacksmith' or *lohar* is a caste while 'driver' is not? Why do we say that driving is not a caste but a profession? Why do we consider some kinds of work as a caste and others as profession?

Read the possible reasons listed below and then try and decide which of them could be correct.

1. 'Driver' is not a caste because no one is born a driver. A person becomes a driver only after learning how to drive motor cars.
2. 'Driver' is not a caste because there is no rule which says that a driver can only marry the son or daughter of another driver. The son of a driver can marry the daughter of the court clerk, or the daughter of the schoolmaster.
3. 'Driver' is not a caste because there is no rule which says that a driver must share food with other drivers only.

Therefore, driving is a profession and not a caste.

Caste is determined at birth. According to the caste system, a person belonging to a



Fig. 1 Collecting forest produce for sale in towns

particular caste can only marry another person belonging to the same caste. A person from a particular caste can only live and interact with other people belonging to the same caste. He or she can only eat food prepared by someone from the same caste. These are some of the rules that govern caste.

Can you now determine, giving reasons, which among the following are castes and which are professions? To help you discuss this better the terms are given in Hindi:

1. Shikshak
2. Dakia
3. Basod
4. Brahmin
5. Loha Kurkhana mazdoor
6. Yadav
7. Harwaha
8. Kumhar

Another aspect of the caste system is quite well known. This is the practice of considering some people to be high born and others as low born. Those who accept the caste system would consider a brahmin to have a higher status than a cobbler, even if the brahmin

is illiterate and the cobbler is a renowned scholar.

Come let us find out whether this kind of belief about caste system was followed in olden times also. If not, then how did it begin and how did it spread and whether at that time anybody protested against this system?

In the previous chapter you have met with many people of olden times such as farmers of north India, Vellala farmers, Paraiyar labourers, brahmins, Shabara forest dwellers, traders and artisans of Siyadoni, small and big kings, *samantas*, etc. You have seen their relationship with other people also. Now we will consider their relationship in terms of caste.

FORMATION OF CASTES

Hapless Hunters Become Untouchables

Nishada, Chandala, Kevat, you must have heard these names before. These were the people who, 3000 years ago, lived by hunting and gathering. By the time of the Buddha and Ashoka, agriculture had spread into the plains of the Ganges and the Yamuna. The forests which were the abode of the *nishada* and *chandala* hunters were gradually cleared and villages were established. In the process, there

were innumerable clashes between the hunter-gatherers and the newly settled villagers. But what chance did the hunters have before the might of the iron swords and arrows of the settlers? The forests eventually gave way to villages and cities.

Where could these hunters go? Many hunters migrated to other forests. However, many of them began living around the villages and cities. How did they earn their livelihood now?

The villagers and city dwellers needed various kinds of natural produce - wood, bamboo, hides, tubers, fruits, honey, etc. Many hunters now began collecting such produce from the forests to sell them in the cities. In exchange for such produce they got grain, clothes, iron, etc.

With time, the number of tribal hunters living around villages and cities increased considerably. They, however, were not permitted to live within the villages and cities like other people. They were forced to live on the outskirts. The villagers and city dwellers also began using them to do various jobs which they themselves did not like to do. These jobs, however, were very necessary for their survival. Jobs like killing animals for their meat, disposing off dead animals, skinning animals for their hides, tanning these hides and making leather goods from them, fishing, cutting wood, cremating dead bodies and so on. Such work was considered unclean and dirty. So the helpless *nishada* and *chandala* were forced to do them. They were not permitted to do any other kind of work. Soon the village and city dwellers began saying "These people do dirty work, therefore they are unclean. We will become unclean if we touch or look at them." So these hunters began to be looked upon as untouchables. Those born to them were also

considered untouchables and could only do those unclean jobs reserved for untouchables when they grew up.

The village and city dwellers looked upon the hunters with hatred and contempt. Their customs, rituals, speech and dress were quite different from those of the village and city dwellers. For this reason the hunters were not allowed to mix with the other people - they were kept apart. They could only intermix and marry among other untouchables. The untouchables continued worshipping their old gods and goddesses and following their old customs and rituals.

By the time of Harsha (600 AD), more forests had been cleared and converted into farmland. With the spread of irrigation, there was a manifold increase in work on the farms as well as the demand for labour to do this additional work. The untouchable castes were made to work in the fields, but they were not permitted to own any land.

You have met Paraiya labourers in Talaichchangadu village. These Paraiya labourers were considered untouchables. Did the Paraiyas own any land in Talaichchangadu village?

Fig. 2 Those considered untouchable were forced to live outside the city walls



The entire society thus depended on the labour of these untouchables. Yet they were considered base and were constantly insulted by others. These people, who once moved and hunted freely in the forests and were masters of the jungle, now had to face innumerable insults and serve others.

Why did the hunters settle down in villages and towns despite being considered untouchables? What difficulties did they face in living near the villages and cities and what advantages did they get in return?

Caste Rules Become Universal

From very early times brahmins considered themselves as the purest and highest group in society. On the other hand the lowest status was given to the untouchables. Rulers of the kingdoms, which were emerging in different parts of the country were, considered kshatriyas and given higher status while farmers were given the lower status of shudras. Many types of traders and artisans with whom you met in Siyadoni were now organised as different castes such as carpenters (*badhai*), potters, blacksmiths, gardeners, *kahars*, *tambulikas*, goldsmiths, *gandhikas*, *banias*, etc.



Fig. 3 Brahmin writers

Rules were being formulated for everybody in society to decide who will have higher status and who will have lower status; who can marry or dine with whom; who will serve whom, etc.

The brahmins of this time placed a lot of emphasis on these caste rules. They even incorporated many of these rules into their holy books, the *Dharmashastras*. They began claiming that those who refused to do the work of their ancestors - their caste - were guilty of wrongdoing. Those who married outside their caste were also condemned. They wanted such wrongdoers to be punished.

There was a serious attempt at ordering people into high and low status castes. For example, it is written in a *Dharmashastra* that even if a brahmin and a shudra commit the same crime, the brahmin should be given a lighter punishment than the shudra. If a person of high caste borrows money, he should be charged a lower interest. Only the high castes may wear silken and embroidered clothes. The lower castes must wear only old and tattered clothes. The high castes can live a life of leisure. The lower castes should always serve them. Only the high castes could enter the temple and pray to god. The lower castes were not permitted to enter temples.

Brahmins even advised the kings to mete out punishment to those who disobeyed the caste rules. They claimed that if these rules were not strictly implemented, there would be a breakdown of order in society. "If the untouchables and artisans do not serve the higher castes what will happen to the kingdom?" they asked. They, therefore, insisted that caste rules be strictly enforced.

What do you think was the importance of rules like not doing the work of other castes or not marrying into other castes? Discuss.

However it appears that rules were never strictly followed. You may have noticed this in your own life. How many times have you seized

the opportunity to do something you very much wanted to do, even though you have been strictly forbidden from doing so? Similarly, though caste rules were established, they were often ignored. History tells us that there were shudras who became kings, even though the caste rules do not permit this. Similarly, a kshatriya ruler often married outside his caste for political and other reasons. Such examples are in plenty. Despite such violations, caste rules were adhered to more rigidly in those days than they are today.



Fig. 4 The velir people with their priest and chief

- How far these rules are observed in your family and society?
- Think of four examples to show that strict caste rules are not followed today.

Caste System Spreads Over the Entire Country

In the beginning, the caste system was confined to the plains of the Ganges and the Yamuna and to the older *janpadas* like Malwa. Caste was not a feature in other regions of the country. For example, Bengal, Karnataka, Tamil Nadu, Andhra Pradesh, Madhya Pradesh, Assam and Kashmir were free of the caste system at that time.

As empires and kingdoms were established in various regions and as brahmins began settling down in different parts of the country, the caste system spread. The following two examples show how this happened.

There were many large and small tribes scattered over Tamil Nadu. One such tribe was the *Velir*. Like most other tribes, it had its headman and its own priest. The priest offered animal sacrifices and danced and sang in obeisance to the mother goddess and the god

called Murugan. The *Velir* were farmers. As time went on, the tribal chief took on the title of king and invited brahmins to settle in his kingdom.

When the brahmins settled among the *Velir* tribes, they introduced elements of the caste system into Tamil society. The chief was made a king of the kshatriya caste. The priest became a brahmin. He was taught the Vedas and the practice of offering *yagnas*. He was called a *Dravida* brahmin. The brahmins then incorporated rest of the *Velir* peasants into the shudra caste. They were called *Vellalas*. You read about the *Vellalas* in the chapter on Talaichchangadu village.

- *Velir* tribals got divided into three castes. They were *Dravida* and *shudras*.
- Those brahmins who were invited by the *Velir* kings considered themselves higher/equal/lower than the *Dravida* brahmins.
- The way *Velir* chiefs became kshatriyas, in the same way the samantas of *Siyadoni*, too, must have been considered a kshatriya. Even though both of them were considered kshatriyas, could there be any difference between them? Discuss.



Fig. 5 The chief became a kshatriya and the priest a brahmin

- Both Shahara forest dwellers and the Vellala farmers of Talaiichangadu village practiced agriculture. Vellala farmers were considered shudras. What could be the difference between them and the Shahara forest dwellers?

Opposition to the Caste System

Many people from the very beginning opposed the caste system. The first to do so were Gautama Buddha, Mahavira and their followers. They did not accept the rule that the brahmins are the highest and most sacred of all castes. They said it was wrong to

discriminate between people on the basis of their birth. Recall the debate between the Buddha and Ashwalayana you had read about in class 6. There were many other saints who later tried to oppose the caste system and live a life free from discrimination. Such saints lived in all parts of the country. They all condemned caste discriminations in very strict terms. They argued that all human beings are equal before god and that no one is born high or low.

- Find out about the saints who opposed the caste system.

In the struggle for independence against the British rule, the freedom fighters realised that for India to emerge as a united and free nation, it is necessary to do away with caste distinctions. How they sought to achieve this - we shall read in class 8.

Today, according to the laws of our country it is a crime to practice untouchability, to discriminate against the dalits in public places like the common well, schools, hospitals, hotels, temples, etc. However, despite these laws, caste feelings still exist in our society.

- In your opinion what should be done to remove caste discriminations?

EXERCISE

1. Who were considered untouchables first? What were they doing before being labeled thus?
2. What kind of work was assigned to the forest dwellers by the town dwellers? Why were they asked to do such things?
3. Dravida brahmin is a caste - how was it formed?
4. What types of discrimination were there in caste rules? Give some examples. Were there any protests against such discriminations?

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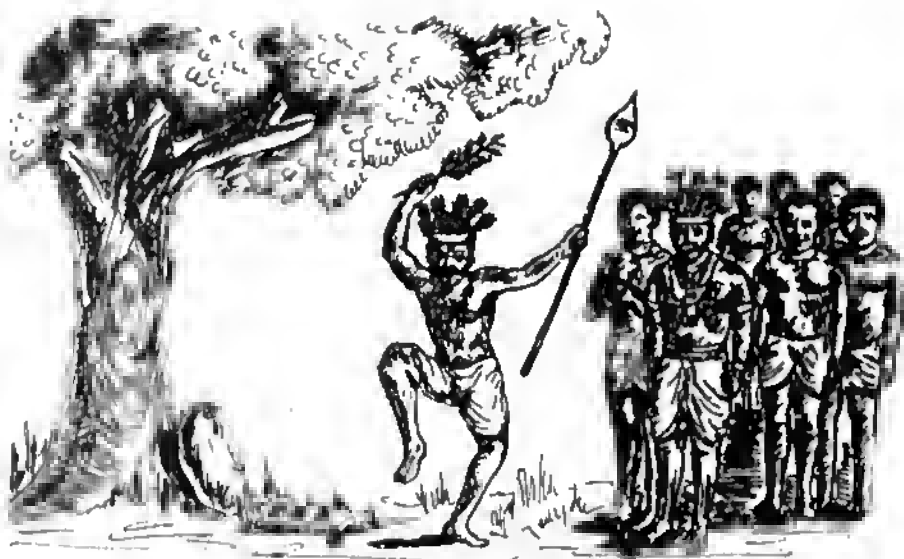


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- Both Shahara forest dwellers and the Vellala farmers of Talaichchanguadu village practiced agriculture. Vellala farmers were considered shudras. What could be the difference between them and the Shahara forest dwellers?

Opposition to the Caste System

Many people from the very beginning opposed the caste system. The first to do so were Gautama Buddha, Mahavira and their followers. They did not accept the rule that the brahmins are the highest and most sacred of all castes. They said it was wrong to

discriminate between people on the basis of their birth. Recall the debate between the Buddha and Ashwalyana you had read about in class 6. There were many other saints who later tried to oppose the caste system and live a life free from discrimination. Such saints lived in all parts of the country. They all condemned caste discriminations in very strict terms. They argued that all human beings are equal before god and that no one is born high or low.

- Find out about the saints who apposed the caste system.

In the struggle for independence against the British rule, the freedom fighters realised that for India to emerge as a united and free nation, it is necessary to do away with caste distinctions. How they sought to achieve this - we shall read in class 8.

Today, according to the laws of our country it is a crime to practice untouchability, to discriminate against the dalits in public places like the common well, schools, hospitals, hotels, temples, etc. However, despite these laws, caste feelings still exist in our society.

- In your opinion what should be done to remove caste discriminations?

EXERCISE

1. Who were considered untouchables first? What were they doing before being labeled thus?
2. What kind of work was assigned to the forest dwellers by the town dwellers? Why were they asked to do such things?
3. Dravida brahmin is a caste - how was it formed?
4. What types of discrimination were there in caste rules? Give some examples. Were there any protests against such discriminations?

EVOLUTION OF POPULAR RELIGION

You have read about the various rituals and religions of people in class 6. You have read about hunter-gatherers, the people of the Indus valley, the Aryans, and so on. Try to remember them with the help of your teacher and discuss which of those early practices can still be seen today:

PART 1

GODS AND GODDESSES AND FORMS OF WORSHIP TODAY

Several religions are practiced in our country today. Each has its own beliefs, rituals and customs. Yet, people in their daily lives adopt the practices of other religions, too. They may worship Ram and Krishna, but also go regularly to the shrine of a *pir*. They may pray in a mosque, but also revere a *devi mata* and sing the bhajans of various saints. Having lived together for thousands of years, people have begun to share in each other's customs and beliefs. If you look carefully at the faith of our people, you will see how many different religions have been assimilated in it.

People worship gods and goddesses in many ways. Some may do this by lighting *agarbattis* and offering flowers to sacred idols. Sometimes a sacred fire may be lit and worshipped. This is also called a *yagna*. Sometimes a goat or a cock may also be sacrificed. Some may go to *samadhis* or *dargahs* to seek blessings. Flowers and *ehadars* are offered there. Discuss in your class and fill up the table given below -

GODS AND GODDESSES

1. Which goddesses have you seen being worshipped around you?
2. Which gods have you seen being worshipped around you?
3. Which saints, pirs or babas have you seen people paying their respects to?
4. Which animals have you seen people worship?
5. Which trees have you seen people worship?
6. Have you seen people worship rivers and hills too?

1. At what points in their life do some people perform yagnas and give gifts to brahmins?
2. In honour of which gods are yagnas performed?
3. When are animals sacrificed?
4. In honour of which gods and goddesses are animals sacrificed?
5. Who is worshipped with agarbattis, dhoop, lamps and sweets?
6. For which gods and goddesses are fasts observed?

A lot of people in India pray to gods like Shiva, Vishnu, Rama and Krishna. They revere goddesses like Durga, Parvati, Kali, etc. and worship many plants and animals. They do *yagnas* at various times and give gifts to brahmins, make sacrifices and pray with agarbattis, flowers, lamps, etc. You may have wondered how all these religious practices may have started in our country. Do you think the people of our country have always worshipped in this way?

* * *

PART 2

THE MAURYAN AGE AND AFTER

In the time of the Buddha and Ashoka

If we set out to find about the religion of people who lived 2000 or 2500 years ago, then what would we find? In those days many different kinds of people lived in India. They all had their own special ways of life, their own dresses, their own customs, languages and so on.

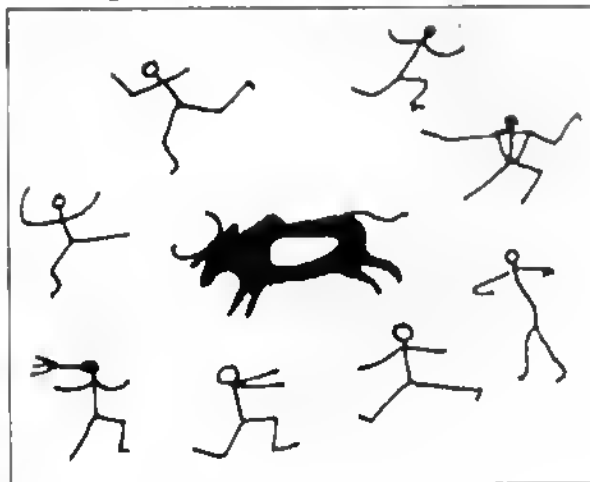
First, take a look at the map given on page 168 and see which people lived in India at that time. Also see how they made their living. Fill in the table as follows in your copy-

People	Their work
1. Andhras	
2.	

All these people were our ancestors. They believed in different gods and goddesses and had different ways of worshipping them.

1. The Religion of Hunter-gatherers: What sort of religion did the hunter-gatherers who lived in forests follow? Every group of hunter-gatherers had their own gods and goddesses. Some worshipped snakes and some the *peepul*

Fig. 1 The dance of the hunter-gatherers



tree. Some groups worshipped the wild boar and some the fish, the elephant or the monkey. Some people would worship their gods and goddesses by dancing and singing. They did not perform *yagnas* or observe fasts.

2. The Religion of Agriculturists: Those days there were also tribes which cultivated land. What was their religion like? These tribes, too had different gods and goddesses. But it was common for the agriculturists to consider the earth as a mother goddess. It was the earth which gave grain, etc. which sustained their lives. They would often sacrifice animals like goats, buffaloes and cocks to soothen the anger of the mother goddess. Then they would eat the meat as the *prasad* of the goddess. This was their way of worshipping their goddess. These people did not worship Rama or Shiva or the sacred fire. Nor did they perform *yagnas* or other such rituals.

3. Vedic Religion: At the same time, there lived some other people who used to worship gods like Indra, Varuna, Agni by lighting sacrificial fires. The chanting of Vedic hymns was a basic ritual of these people. But these people did not worship the peepul tree or the earth goddess. You read about these people in the class 6 chapter 'The pastoral Aryans'. Try to remember what you read there.

4. Shaivite and Vaishnavite Sects: Very few people worshipped gods like Shiva, Vishnu, Rama or Krishna in the times of the Buddha and Ashoka. There were no temples in those times. A few people worshipped Shiva and a few people also prayed to Vishnu and Rama. A community by the name of Yadu or Shurasena lived to the west of the river Yamuna who worshipped Krishna. For them this meant making idols of Krishna, bathing the idols, offering them incense, flowers and sweets and chanting the name of their god. But the early Vedic people did not favour the worship of idols of Vishnu and Shiva.

5. Buddhism and Jainism: The followers of these religions did not worship any god and believed that it was by good behaviour alone

that one could get *moksha* or salvation. With time, however, the followers of these faiths began to worship Mahavira and the Buddha. The remains of the Buddha and other monks were buried in *stupas*. Their devotees would go around these *stupas* and offer flowers, etc. to them. Before long, people also started to make idols of the Buddha and Mahavira. It was considered a pious act to give alms to Buddhist and Jain monks.

Match the columns:	
Worshipping the earth as a mother -	Buddhists
Performing yagnas -	agriculturist tribes
Offering incense and lamps to idols	Pastoral Aryans
Giving gifts to brahmins -	hunter-gatherers
Sacrificing animals before goddesses -	Pastoral Aryans
Dancing together -	Jainas
Worshipping buffaloes -	Buddhists
Making stupas -	Shaivites/ Vaishnavites

Thus the people living in different places and in different ways had different gods and goddesses. They had different ways of worship. This was the state of affairs 2000 years ago. Now let us see what happened later.

The Intermixing of Religious Traditions after Ashokan Period

A lot of changes took place in the lives of the people of India after Ashokan times. Many hunting-gathering groups of different places took to cultivation of land. They intermixed with other agricultural tribes. Brahmins and *shramanas* from the Ganga-Yamuna plains came and settled in their midst. Small kingdoms also began to emerge among them.

Now people began to borrow the practices of one another. For instance, the cultivators began worshipping snakes, buffaloes and the *peepul* tree like the hunter-gatherers. They also began worshipping gods and goddesses with singing and dancing. But did they stop making sacrifices to the mother earth goddess? No, they would worship the snake and the *peepul* tree along with the mother goddess. The hunter-gatherers, in turn, began to worship the agriculturists' mother goddess.

The brahmins who came and settled among them began to spread their own religious practices. From them came the worship of gods like Indra, Varuna and Agni through *yagnas*, the reciting of Vedic hymns and the giving of gifts to brahmins. The *shramanas* spread the ideas of worshipping *stupas*, praying to the Buddha, non-violence and giving alms to monks. Those days brahmins and *shramanas* enjoyed a lot of respect. Many influential families adopted the practices of the religion of the brahmins. They began to do *yagnas* and give gifts to brahmins alongside their usual practices of worshipping the *peepul* and the cobra and the mother goddess. At the same time they would also give alms to the Buddhist and Jain monks and go to the *stupas*. Now the brahmins, too, began worshipping the *peepul* tree, snakes and the mother goddess. The Buddhists also started worshipping the *peepul* tree, snakes and the mother goddess in their *stupas*.

You must have also seen examples of how new practices are adopted in religions.

Fig.2 Yagna and brahmins in Satyanarayana puja



Very few people prayed to Santoshi Ma some years ago. Then the worship of this goddess expanded and was accepted by a large number of people.

- *Have you seen new gods or goddesses or habas becoming popular in recent times? Discuss how the worship of these gods or goddesses or habas spread in your area and how people accepted them.*

After the time of Ashoka, a lot of new people took to worshipping gods like Shiva, Vishnu, the Buddha, Mahavira and Krishna. A new way of worship, too, arose. Temples began to be built at many places with idols of Shiva and Vishnu. A lot of temples were established in the reign of the Gupta kings. The practices of bathing and decorating the idols kept in them and offering them incense, lamps, sweets, fruits, etc. began to gain popularity. The kings were also influenced by the brahmins to arrange *yagnas* for Shiva and Vishnu and the chanting of the Vedic hymns.

Examples of Composite Religious Behaviour

When Hindus worship Lord Shiva they also pray to the snake, the bull and to the mother goddess Durga. When the Satyanarayana Katha is done, then Vedic hymns are chanted along with the worship of Narayana (Vishnu). At the time of Navdurga festival, the sacrificial fire is lit side by side with the worship of the idol of mother goddess and the sacrifice of animals is performed.

- *From the above three examples choose-*
 1. *Which practices have been taken from the religion of the hunter-gatherers?*
 2. *Which practices have been taken from the Vedic religion?*
 3. *Which practices have been taken from the religion of the agriculturist tribes?*
 4. *Which practices are from the Vaishnavite-Shaivite sects?*

The Differences Between the Religions of the Rich and the Poor

The religion of all the people was still not the same. The rich and powerful people of towns and villages were more attracted to *yagnas* and the worship of Shiva and Vishnu. These were the people who supported brahmins and temples.

In contrast to this, the poor and ordinary folk prayed more often to the snake, the *peepul* tree and the mother goddess. They were not wealthy enough to patronise the brahmins or do expensive *yagnas*. Then how could the religion of the brahmins spread among them? Wealthy and high caste people did not let the people they considered untouchable to enter their temples. This was another reason for the worship of Vishnu and Shiva not spreading so rapidly among the poor.

As a result while *yagnas*, temples and Vishnu and Shiva became very popular with the rich, the worship of the mother goddess, the snakes, the *peepul* and the buffalo, as well as the sacrifice of animals continued to hold sway among the poor.

- **Underline the most important sentences in the above section.**
- **Who supported brahmins and temples?**

The Exchange of Religious Ideas

When people of different religions met they would often argue to prove that their own respective religions were the best of all. But while they argued they also began to slowly understand each other's point of view. Gradually along with the customs and practices



Fig. 3 The worship of snakes, trees and mother goddesses remained popular with the poor

an exchange of ideas, too, began to take place.

You saw in class 6 that in the time of the Buddha new questions began to be raised about religion and life. You read about the ideas of the Upanishads, the thoughts of the Buddha and Mahavira and the beliefs of the other saints and thinkers. Initially there were a lot of disagreements with each other on these ideas, but slowly people began to understand and adopt a variety of ideas. Over time this led to the rise of a mixed, composite set of beliefs and ideas in the minds of the people.

You read about King Harsha and several kings after him. In that period, after 600 AD, there rose several *bhaktas* or *sants* who contributed to the creation of such ideas. They taught that while we worship different gods and goddesses actually they are all different forms of the same Truth. There is nobody who is high or low before It. Everybody is equal, whether it be a person called a brahmin or a person called an untouchable. This Almighty God is present in all living and non-living objects. That is why no harm should be done to anything. These saints taught that this Almighty God could be reached only by those who loved him with pure hearts, who immersed themselves in his worship. God could not be attained by chanting hymns or by rituals or by giving gifts to brahmins. Such teachings of saints influenced a lot of people. These ideas were especially popular among the poor.

While such ideas were spreading among the common people at the same time a new religion entered India which also believed that there was only one God and all human beings were its creation. This was Islam.

- *Choose the correct answers:*
- *The saints believed that the people of different castes should worship different gods and goddesses.*
- *The saints believed that to attain Almighty God it was necessary to do big yagnas and give gifts to brhmins.*
- *The saints believed that there was only one God who was in everybody and in everything.*

PART 3

ISLAM

Muhammad

The religion of Islam started in the Arab countries some 1400 years before today. The people who lived there used to herd animals and kept fighting amongst themselves. Muhammad was born in 571 AD in the town of Mecca. The followers of Islam consider Muhammad to be their prophet or the person through whom divine truths were revealed. Their prophet told them that there is only one God and all human beings are his creation. The way all children are equal before their parents, all human beings are equal before God. God or Allah has no shape and therefore it is considered to be wrong to worship idols. God should be worshipped in a very simple way, without elaborate rituals. The meaning of Islam is, to follow with humility. The followers of Islam, or the Muslims, believe that the various instructions given by Allah through the medium of the prophet are written in the Koran and that is considered to be a holy book.

- *What do you think is the most important teaching of prophet Muhammad?*

Initially the people of Mecca opposed the teachings of Muhammad. What he was saying was in opposition to the old ways of idol-worship and the division of society into high and low groups. At one point Muhammad was even forced to flee from Mecca to Medina. Slowly, however, all the tribes living in Arabia began to accept the sayings of Muhammad and became Muslims.

Having started from Arabia Islam soon spread to several other countries of the world. See in Map I the continents to which Islam had spread by 1000 AD.

- *Look at the map and name the continents to which Islam had spread by 1000 AD.*
- *On the shores of which sea are Mecca and Medina located?*

Muslims

All the Muslims of the world, wherever they may come from, believe in one god whom they call Allah. They believe that Muhammad was his prophet or messenger. However, there are several sects within Islam like the Shias, the Sunnis, the Ismailis, the Ahmadiyas, the Mahdi, the Roshaniya, etc. There are a lot of differences between them and sometimes even heated arguments may take place.

The Shias pay homage to Ali and Hussein, the descendants of Muhammad, because they gave their lives for the faith. Sunnis are opposed to this. The Ismailis believe that the Imam or religious leaders can also be worshipped. The rest of the Muslims believe that it is a sin to worship anybody other than Allah. The Mahdis believe that when the sins of the world become intolerable, Allah will send another prophet - the Mahdi - who will wipe out all sin to re-establish the true religion. Others believe that Muhammad is the last prophet and there can be no prophet after him.

- *Can you describe how the Shias remember Ali on the anniversary day of his martyrdom?*

MAP 1. THE SPREAD OF ISLAM BY 1000 AD



Islam Comes to India

Islam came to different parts of India at different times. Arab traders used to visit far-off places by sea long before Muhammad. Southern India had old links with such visiting Arab traders. They carried on as before even after the spread of Islam in Arabia. The Arab traders brought the new religion to Gujarat and South India where they built the new places of worship - the mosques. Inspired by these visiting traders a few local people thought the new religion to also be worth following. Even today the descendants of those first Indians to accept Islam live along the Kerala coast and they are called Moplahs.

An Arab general named Muhammad bin Qasim set up Arab rule in Sindh in 711-712 AD. Many Arabs settled in Sindh and Multan. The local people learnt about Islam from them. This area today has a large number of Ismaili Muslims.

The Turkish tribes attacked Iran around 900 AD. These Turks followed a different religion which was influenced by Buddhism. Many Iranians fled to India. There were many soldiers, craftsmen and saints among them. These Iranians were Muslims. Many people learnt about Islam by coming in contact with them.

The Turks began to rule parts of India after 1190 AD. By this time even the Turks had become Muslims. A large number of Iranian, Afghan and Khurasani Muslims came to India with them.

Make a list of the various groups which were following Islam when they came to India and explain why they came here.

Many people in India begin to follow Islam

You read that the followers of Islam believed there was only one God and that it was wrong to pray to idols. Such a religion was quite different from all other religions of its time. As a result there were often conflicts between Muslims and people who followed other religions. However, just as had happened earlier in Indian history, slowly people began to understand each other in a better way. Some people liked the teachings of Islam so much that they became Muslims. Others adopted some of the teachings of Islam and carried on with their old ways for the rest.

Many people learnt the ways of Islam from the Muslim saints and sufis, the craftsmen and the other common folk. For instance, Sheikh Nuruddin of Kashmir (who is also

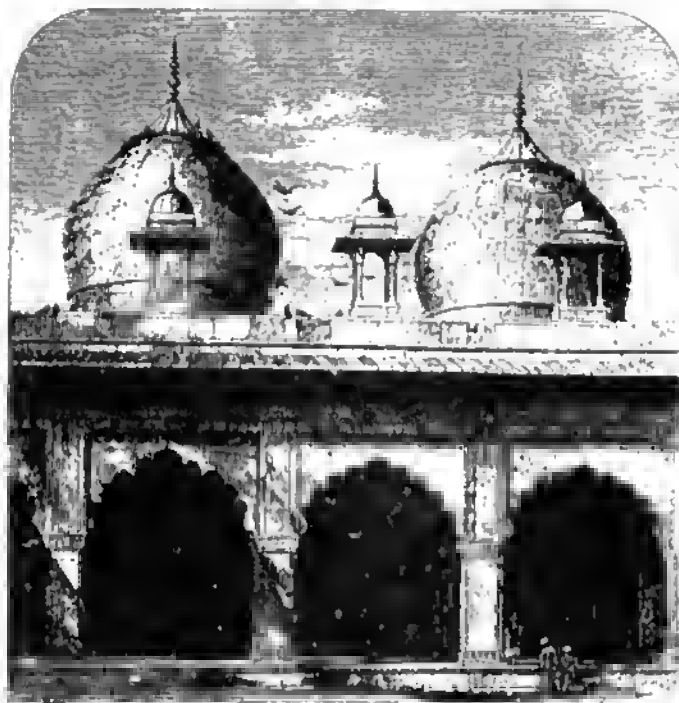
called Nand Rishi) helped to spread Islam. It is said that Islam came to Kashmir because of him. A lady Shaiva saint called Lalla Ded also used to preach at the same time as Nuruddin. Both used to respect each other and would learn from each other. The Muslims and Hindus of Kashmir even today pay homage to these two saints.

In Rajasthan many people learnt the teachings of Islam from saints like Khwaja Moinuddin Chisti.

East Bengal was largely a marshy, wild land in the early days of the arrival of Islam in India. Many Muslims began to cultivate land there. Under their influence others who came to settle there and cultivate land also slowly became Muslims. Thus, most of the farmers of east Bengal, which is today's Bangladesh, are Muslims.

You have learnt that when people adopted a new religion they still continued to practice many things from their old religion. Similarly, when people in India became Muslims they still held on to many old customs and practices. There are a lot of people in Rajasthan, for example, who pray in a mosque, go to ask for blessings at a *dargah* and also worship several gods and goddesses and saints.

Some medieval Indian kings also made people take to Islam by giving them inducements or even forced them to become Muslims. But still most people did not leave their old religion completely. This is proven by the fact that in Delhi or in Uttar Pradesh where the Muslim rule was the strongest, the number of Muslims is not very high. In comparison with



that, the number of Muslims in Bengal, Kashmir, Punjab and Kerala is very high.

The Sufi and Bhakti saints

India saw several saints between 1100 and 1600 AD whose names you would be familiar with even today. T u k a r a m , Ramanad, Kabir, Nanak, Tulsidas, Dadu Dayal, Raidas, Meera -

you would have read their poems in your Hindi books and also sung them at home. Their poems were composed in the language of the people and were full of devotion to god. This is why they are also known as the *bhakti* saints. Many of the ideas which they sang about continue to inspire people till now.

There were several Muslim saints, too, who sang of similar themes and they were called the Sufis. Ajmer's Khwaja Muinuddin Chisti, Punjab's Baba Farid, Delhi's Hazrat Nizamuddin are some of the saints whose fame spread far and wide. The Urs celebrated on the death anniversary of the Khwaja of Ajmer is one of the most popular festivals of our country. Lakhs of Hindus and Muslims go to the Khwaja's dargah on that day and offer a *chadar* and ask for their wishes to be fulfilled.

The ideas of these bhakti and sufi saints were very similar to each other. The Sufis said that the way to Allah was by loving him with a pure heart and repenting for one's sins. The correct meaning of religion was to renounce all wealth, power and position and to serve the poor, needy and helpless. They were against any fanaticism or ritualism. For them only that ritual was important in which the devotee's

heart was filled with the love of god. People would dance and sing at the gatherings of Sufis. It is from here that the Qawwali became popular.

The Sufi saints would refuse to live in the middle of the town with the rich. Instead they would prefer to live with the poor. The rich and the poor, the Hindus and the Muslims, all would come to their houses and eat together. Many of the Sufis would keep themselves away from the kings. They believed that the kings did not follow the teachings of the Quran and only followed the ways of sin and crime. All these things drew people to the Sufis, be they Hindus or Muslims.

Like the Sufis, the bhakti saints, too, taught people that the best way to God was to love with a pure heart. They composed many songs in the language of the people which devotees would sing with great abandon. They, too, were against all the divisions of society,

be it between the rich and the poor, or into many castes. They said that they respected any devotee of god, be he a brahmin or an untouchable. These saints were deeply influenced by the Sufi saints and the Sufi saints by them. Many such saints began to say that the god of the Hindus and the Muslims was one and the same. The path to god, too, was the same.

Lalla Ded was a brahmin widow of Kashmir. Many Sufi saints considered her their teacher. She said, "Shiva is present everywhere and in everything. Then do not see Hindus and Muslims as separate. If you are wise you will try to understand yourself. This is the correct way to understand God."

These saints helped Hindus and Muslims to understand what was similar in each others' religions. The idea began to sink into people that there is only one god, even if he be called by different names like Shiva, Allah, Ram or Vishnu.

EXERCISE

1. Identify the correct sentences -

- People of just one tribe lived all over India at the time of King Ashoka.
 - At the time of King Ashoka the practice of worshipping Shiva and Vishnu had not spread all over India.
 - In the beginning the *peepul* tree, snakes, the buffalo, etc. were worshipped only in tribal religions.
 - The mother goddesses were worshipped in Vedic religion.
 - In the beginning *yagnas* for the mother goddess were done by agriculturist tribes.
- What changes did agriculturist tribes adopt in their religion after the rule of King Ashoka?
 - What were the new practices adopted by the followers of Vedic religion?
 - What were the new practices adopted by those who worshipped Shiva and Vishnu?
 - What were the new religious practices adopted by hunter-gatherers?
 - Why do you think this kind of intermixing took place between the different religions?
 - What were the differences between the religion of the rich and the poor and why?
 - What do you know about these - Quran, Mecca-Medina, Prophet Muhammad and *dargah*?
 - With whom did Islam first come to India?
 - Why did Iranians come to India before 1000 AD?
 - Did the bhakti and sufi saints have different ways of reaching out to god? What was their way?

THE ESTABLISHMENT OF TURKISH RULE IN INDIA

You must have often read about kings winning or losing battles. Do you know what actually happens in a battle? Discuss in your class the reasons for somebody winning or losing a battle. Everyone should express their views.

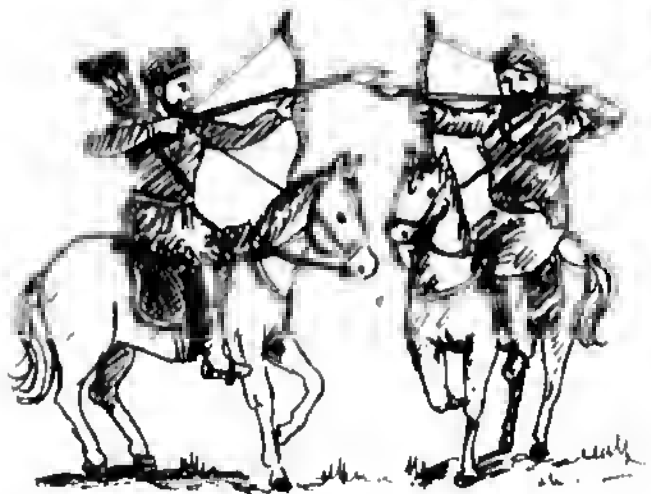
Mahmud Ghaznavi

It was the time of many small and big kingdoms and *samantas* in India. Chauhana, Tomara, Gahadwala, Chandela and Chalukya dynasties ruled over north India. They called themselves Rajput dynasties.

• *Locate Iran, Afghanistan, Khorasan and Turkistan on the map on page 227*

We have mentioned these areas because it was from these regions that Turks came to establish their rule in India. Why did they come to India? Which Turkish ruler came to India?

Mahmud Ghaznavi was the first major Turkish ruler to wage wars on the Rajput kingdoms. He did not want to rule over India. His ambition was to expand his kingdom in Iran, Afghanistan and Khorasan by defeating the other Turkish rulers.



If Mahmud Ghaznavi did not want to rule over India then why did he fight the Rajput kingdoms? He fought them because he wanted to collect wealth to build his army. For this purpose he attacked different Rajput kingdoms 17 times between 1000 and 1025 AD. Every time he plundered these kingdoms, he returned with vast booty. In this process he defeated many kings and usurped their wealth. He also attacked and plundered those temples and Buddhist monasteries which had become the repositories of wealth.

Besides amassing wealth, Mahmud felt that by defeating the Hindu kings and destroying the temples he would earn religious merit. In this manner he wanted to establish his superiority among other Muslim rulers. However, it is interesting to note that he had hundreds of Hindu soldiers in his army and one of his commanders was a Hindu called Tilak.

• *Why do you think Mahmud attacked the Rajput kingdoms of India?*

MUHAMMAD GHURI

Muizzuddin Muhammad Ghuri was the first Turkish ruler who came with the intention of establishing his kingdom in India. He was the ruler of Ghur in Afghanistan. Muhammad was at war with another Turkish ruler who was the Shah of Khurasan.


Muhammad and Shah were both Turks. Yet both wanted to expand their kingdom by

defeating the other. When Muhammad Ghuri realised that defeating the Shah would be difficult, he decided to expand his kingdom elsewhere.

- Find Ghur and Ghazni in map on page 232. To which direction of Delhi are they located?
- What differences do you find between Mahmud Ghazni and Muhammad Ghuri?

First Ghuri defeated and occupied Multan city in Punjab. Then he advanced to Gujarat through the deserts of Rajasthan. Gujarat was a very prosperous region in those days. It was ruled by Bhima of Chalukya dynasty. He defeated Muhammad Ghuri. Muhammad returned barely saving his life.

Muhammad did not give up hope inspite of this defeat. He reviewed his defeat and after careful planning and preparation decided to occupy Punjab. By 1190 A.D. Muhammad controlled the whole of Punjab. His kingdom extended upto Bhatinda where he appointed his officers and deployed his army.

- Indicate the places ruled over by Muhammad Ghuri in the map with the following sign 
- After looking at the map can you tell why it was easier for Muhammad to annex Punjab and not Gujarat?
- Fill up the following table after reading the map.

Kingdoms of north India in 1200 A.D.

Place	Dynasty
Anhilwadu	
Ajmer	
Delhi	
Kannauj	
Lakhnauti	
Khajuraho	
Dhar	

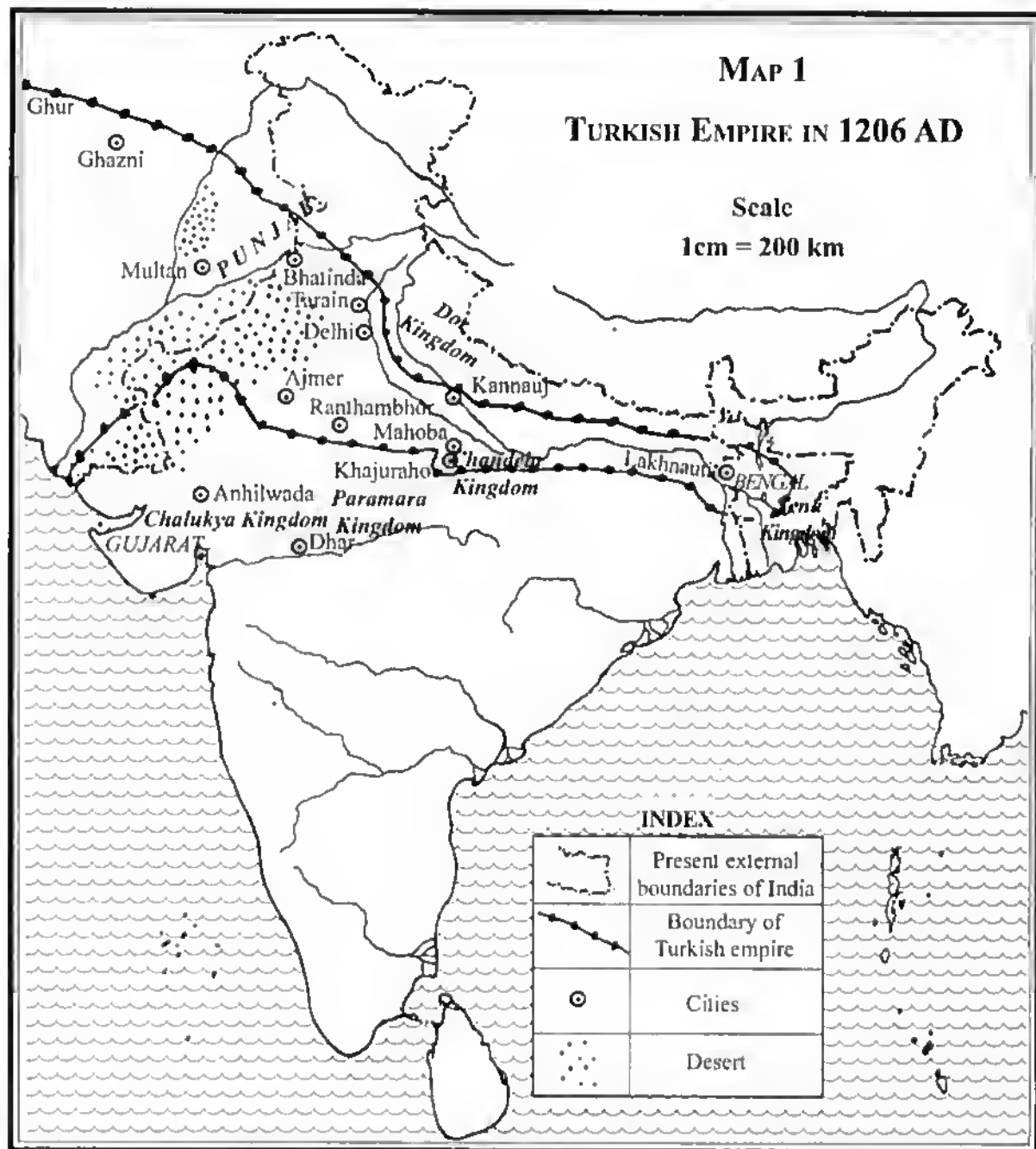
PRITHVIRAJ CHAUHAN

Around the time of Ghuri's invasion the rulers of the Chauhan dynasty of Ajmer were also busy expanding their kingdom. By 1150 AD they had defeated the Tomar dynasty of Delhi. Its most famous ruler Prithviraj Chauhan defeated the Chandela ruler of Bundelkhand at Mahoba. Aalha and Udal had fought in this battle and lost their lives in defence of Mahoba. In their memory even today folk songs called *Aalha* are sung during monsoon.

- Do you know the story of Aalha and Udal? Find out and tell others in the class.

Like the Turkish rulers, Rajput kings also kept fighting each other. After his victory at Mahoba, Prithviraj wanted to fight with Jaichand of the Gahadwal dynasty of Kannauj. But Jaichand was too powerful and Prithviraj could not muster enough strength to fight him. So, Prithviraj moved towards Gujarat to expand his kingdom. But the Chalukyan king Bhima defeated Prithviraj just as he had defeated Muhammad Ghuri earlier.





Based upon Survey of India Outline map printed in 1979. The territorial waters of India extend into the sea to a distance of 12 nautical miles measured from the appropriate baseline.
© Govt of India copyright.

• **Mark the places over which Prithviraj ruled in the map.**

Prithviraj returned to Delhi after being defeated by Bhim. Now into which direction could he expand? His attention was drawn towards Punjab. But Muhammad Ghuri had a firm hold over it. Hence it was natural for Prithviraj and Muhammad to go to war with each other.

BATTLE OF TARAIN

Prithviraj prepared to attack Bhatinda. On hearing this, Muhammad, too, moved towards Bhatinda from Ghur.

In 1191 AD, the armies of the two rulers fought at a place called Tarain. Muhammad was defeated and he escaped for his life and Prithviraj established his control over Bhatinda.

For one full year Muhammad made preparations and raised a strong army. In 1192 AD he attacked Prithviraj again. Prithviraj asked his neighbouring rulers for help and some of them did help him. In this way Prithviraj was able to collect more than three lakh soldiers. In his comparison Muhammad's army consisted of just one lakh twenty thousand soldiers. However, Muhammad had a strong cavalry. Both horses and their riders were covered with armour made of iron and they were very mobile in the battle.

Muhammad set up his camp at some distance from Tarnin. He kept the heavy objects of his army, rations, bullock carts, etc. in this camp and also stationed 10,000 cavalry men there so that they could be summoned at the time of need. He then proceeded to Tarain with the rest of his army.

Prithviraj had divided his army into four parts. Prithviraj himself was in the middle with his troops. His *samanta* Govindrai was ahead of him along with his elephants. Troops were kept both to the right and left of Prithviraj. In contrast with Muhammad, Prithviraj had

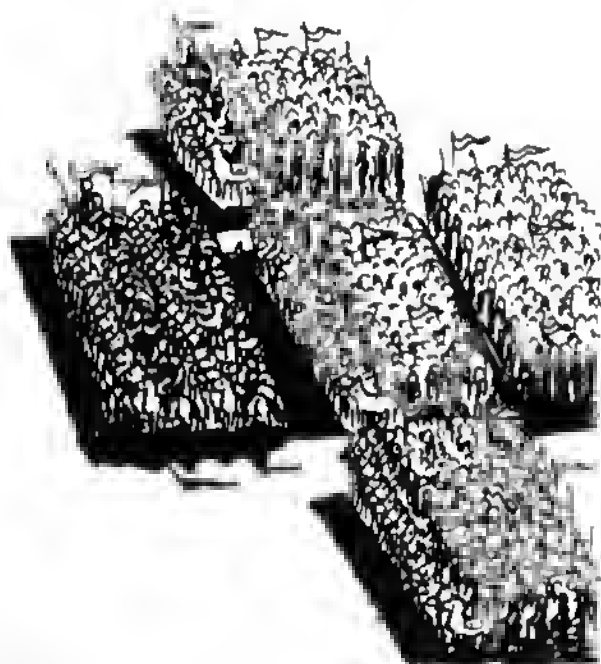
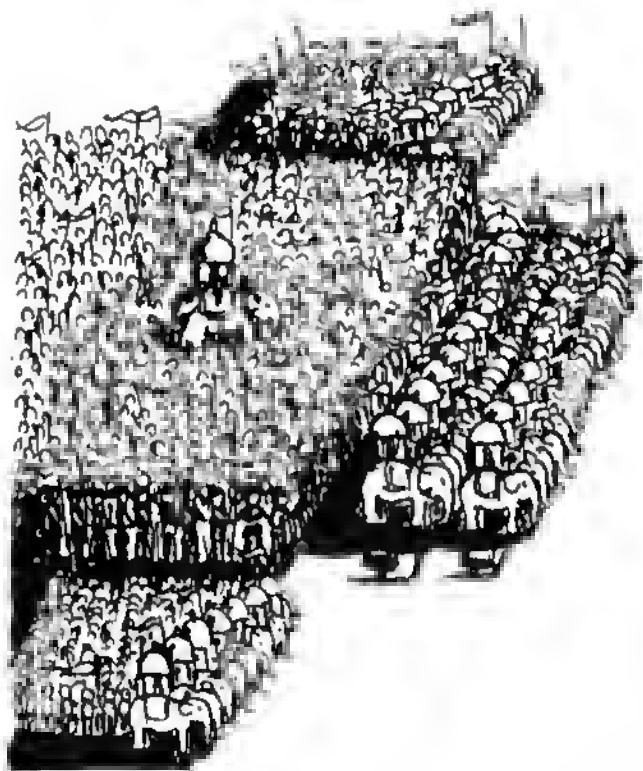
fielded the whole of his army at Tarain.

• *What do you understand by the statement that Govindrai was a samant of Prithviraj?*

Muhammad had divided his army into five parts. Like Prithviraj he was in the middle with his troops. There was a powerful column of cavalry and infantry with bows and arrows ahead of him. But he had troops on both his sides as well as in the rear.

• *In the picture try to figure out the places of Prithviraj, Muhammad and Govindrai.*

Govindrai started the attack. His elephants moved forward rapidly and began trampling the soldiers of Muhammad. Meanwhile the cavalry of Muhammad surrounded the elephants from three sides and began shooting arrows at them. Now the injured elephants could neither go forward nor turn left or right. So they turned around and started running back. Just think of the effect this had on Prithviraj's army!



When panic spread in Prithviraj's army the cavalry of Muhammad advanced and surrounded the army of Prithviraj. The cavalry of Prithviraj was not as efficient as that of Muhammad. Even his horses were of inferior breed. Prithviraj's army consisted mainly of elephants and infantry. They could not compete with the mobility of Turkish cavalry. Hot pursuits and massacres continued for several hours. Finally Prithviraj lost and fled.

After the Turkish Victory

There are different opinions about the fate of Prithviraj. Some old texts say that Prithviraj was captured and killed. Some other texts say that he was allowed to rule at Ajmer as a subordinate of Muhammad for some time and later on killed. Yet another poem *Prithviraj Raso*, which was composed hundreds of years after this event says that Prithviraj was blinded and taken to Ghazni. However, in Ghazni Prithviraj killed Muhammad with the help of the poet Chand Bardai. But these things seem to be poet's imagination as we know that Muhammad Ghuri was killed by an assassin many years after the death of Prithviraj.

Whatever might have happened, after the battle of Tarain, Mohammad decided to build his empire in India. He resolved to subjugate the whole of north India.

Muhammad sent Prithviraj's son to Ranthambhor and allowed him to rule over a small principality. He himself began to rule Ajmer and Delhi.

- After studying the map tell us to which kingdoms could Muhammad Ghuri attack after controlling Delhi and Ajmer?
- By 1207 AD which were the kingdoms defeated and brought under the Turkish rule? Consult the map.

Often when victorious Turks entered the capitals of defeated Rajput kings, they plundered their palaces or temples before destroying them. They believed in Islam and according to Islam it is improper to build temples or idols for god. Turkish sultans or kings believed that they would earn religious merit and fame if they destroyed temples or idols. By destroying these temples they also wanted to demonstrate their power to the defeated people. They also enslaved soldiers of the defeated rulers and forcibly converted them to Islam.

After the moment of victory passed and the defeated people accepted Turkish power by paying taxes to the new rulers, the Turkish sultans permitted them to repair their temples. Then the Turkish sultans did not even forcibly convert their subjects to Islam. The Sultans believed that if they did so people would oppose them and they would not be able to establish a strong kingdom in India. This concern of the sultans is mentioned in many books of that period.

Islam does not believe in caste, or untouchability. Therefore even the Sultans did not believe in the practice of untouchability. But this does not mean that they treated everyone with equal respect.

In spite of being Muslims they were proud of being Turks. They considered Turks to be the best. Apart from fellow Turks, they did not treat others with equal respect. Hence, Turks may not have treated anyone as an untouchable or impure. But they were definitely very proud of being Turks and considered others to be lower than them.

To keep their kingdoms strong, the Turkish sultans did not normally make defeated rulers into their *samantas*. They removed the defeated kings from power and began ruling those kingdoms themselves.

Reasons for Turkish Success

Within 15 – 16 years Turks expanded their kingdom to the whole of north India. Historians have thought a lot about the reasons for the rapid success of the Turks. They have tried to find the answer as to how Muhammad, who came from distant Ghur, succeeded in establishing his rule from Punjab to Bengal in just 16 years and defeated Rajput rulers one after another. There were many Indian rulers before Muhammad Ghuri who had defeated their neighbouring kings. Rajput rulers were also known for their valour. But how did it happen that the Turkish army proved better than the bravest Rajput army?

Historians have given different answers for the defeat of the Rajputs and victory of the Turks. There is no consensus among historians on this question. Now let us examine the views of different historians and find the view that is most convincing.

First opinion:

"Turks were Muslims and they had come to India for spreading Islam. So, they fought with great zeal and this is the reason for their victory."

Now consider the following questions to examine this view :-

Did Rajputs not fight with zeal?

Did Turks actually come to India to convert people to Islam? Did they do so?

Did they convert all the people to Islam after their victory?

Do you agree with this first opinion about the victory of Turks?

Second opinion:

"Turks were united, hence, they won. Rajputs fought each other and were not united. Therefore, they were defeated."

Now consider the following questions to examine this view.

Did Turkish rulers not fight with each other?

Did Turks command a larger army? Did Rajput rulers have a smaller army due to their internal differences?

Do you agree with this second opinion about the victory of Turks?

Third opinion:

"As a result of the caste system in India those belonging to the lower castes were dissatisfied. Where Rajput rulers believed in maintaining caste distinctions Turks who were Muslims did not. Therefore, the low castes helped and cooperated with the Turks. This was the reason for the rapid success of the Turks."

Consider the following points in order to examine this view.

Is it correct that the Turks treated every Indian with equal respect?

Did they give people who were considered untouchables position of power?

Do you agree with this third opinion about the victory of Turks?

Fourth opinion

"Turks won because they commanded a superior army. Their horsemen and horses were swift whereas the army of Rajputs were unwieldy and slow. So, they lost."

To examine this view recollect the description about the battle of Tarain.

Do you agree with this fourth opinion about the victory of the Turks?

If the Turkish army won due to the swiftness of its horses, why did Muhammad Ghuri lose to kings like Bhim and Prithviraj before?

LEARNING FROM EACH OTHER

With the establishment of Turkish rule many people of Iran, Iraq, Turkistan, Khorasan, etc. came to India and settled down here. They brought with them not only their rituals, customs and religion, but also their skills, dresses and dishes. Over the years in the course of interactions with them the other people of India learnt many things from them and adopted them. You often wear *pajama* and *kurtas* or *salwar* and *kameez*. Before the coming of Turks the people of India did not wear such stitched clothes. They normally wore *dhotis* or *saris*. *Salwar kameez*, etc. came into use only after the coming of the Turks. Many of you would be fond of hot *halwa*, *pulav*, *samosa* or *kachori*. These dishes too came with the Turks and Iranians. They popularised the techniques of stitching dresses and preparing these dishes among the people of India.

The artisans of Iran and Iraq brought with them new methods of construction and Indian artisans adopted them quite readily. You will read about this in a later lesson.

Do you know what materials were used for writing in ancient times? People usually used palm leaves, bark of birch trees, silk, etc. People did not know how to make paper. The Iranians had learnt paper making from the Chinese and brought with them the technique when they came to India. Now paper was manufactured in India too.



Indian textile craftspersons also learnt some new techniques from the Turks. They learnt the use of the *charkha* for spinning yarn from cotton. Earlier spinning was done with the help of spindles and this took a long time. With the use of the *charkha* it was now possible to spin more yarn faster.

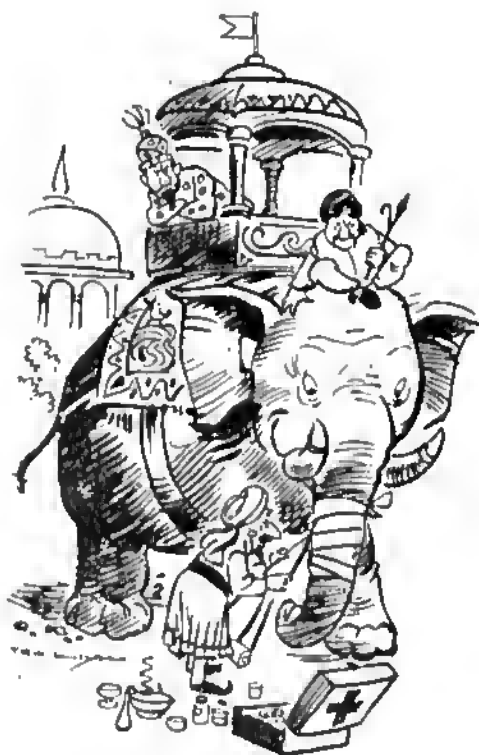
In these various ways a number of interesting elements were added to the culture of the people of India with the coming of the Turks.

The establishment of Turkish rule in India also enabled the scholars and artisans of Arabia, Iran, Iraq and Central Asia to learn a lot of things from the Indians. You may remember Alberuni who came to India with Mahmud of Ghazni. He and many other scholars like him learnt mathematics, astronomy, medicine, etc. from the Indian scholars and translated Sanskrit books into Arabic. Arab mathematicians learnt the use of zero and the decimal system based on it from Indians and rest of the world learnt it from the Arabs later on. Popular books like the *Panchatantra* were translated into Arabic and Persian and those people too derived pleasure from reading these delightful stories.



EXERCISE

1. Where did Mahmud of Ghazni want to build his empire- in Iran, Khorasan or India?
2. Which rulers defeated Muhammad Ghuri after which he turned towards Punjab for establishing his rule?
3. Which rulers defeated Prithviraj Chauhan after which he turned towards Punjab for establishing his rule?
4. Where did the battle between Muhammad Ghuri and Prithviraj Chauhan take place? How many years ago was this battle fought? To which city is this place closer- Kolkata, Delhi, Bhopal or Jabalpur.
5. What was the difference between the armies of the Turks and the Rajputs?
6. One historian is of the opinion that Rajputs lost to Turks because they were not united and they usually kept fighting with each other. Would you agree with this opinion? Explain your opinion.
7. Write four important features of the behaviour of Turks after their victory.
8. Make a list of things which the people of India learnt from the people who came with the Turkish rulers.



CONSOLIDATION OF THE SULTANATE

The Sultan's Slave Officials

Muhammad Ghuri had already established his rule over the whole of northern India. He had defeated rulers of many dynasties such as the Chauhanas, Gahadwalas, Senas, Chandelas, etc. Ghuri himself lived in Ghur and left his officials behind to administer the various provinces of his Indian empire. These officials were his slaves because he had purchased them.

It may be surprising for you to know that slaves were high officials of the kingdom. Actually, in those days this was a common practice. Young men of Turkistan were bought, trained in warfare and administration and sold off to the sultans. This is why they were called slaves. The more promising and able slaves, once employed by a sultan, were given responsible and important posts, and were paid handsomely too. There were many slaves in the service of Sultan Muhammad Ghuri and they were the ones who were administering his empire in India.

In 1206 AD when Sultan Muhammad Ghuri died, one of his important slaves, Qutubud-Din-Aybak was the chief of his Indian empire. He severed ties with the kingdom of Ghur and strengthened the Turkish empire in India. He declared himself Sultan and his empire came to be known as the Delhi Sultanate, named after its capital, Delhi (modern Delhi).

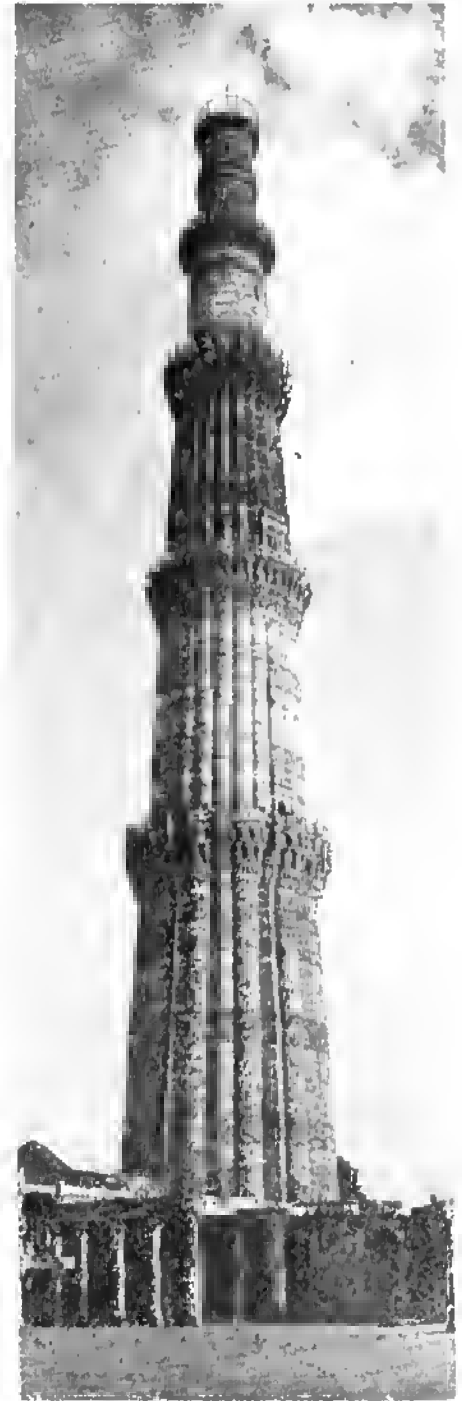


Fig. 1 Qutubud-Din-Aybak built this tower in Delhi

- *What would be the advantage of having slaves as officials? Discuss this in your class.*

The Expansion of the Delhi Sultanate

The sultans who succeeded Aybak further extended the boundaries of the Sultanate. Chief among these were - Iltutmish, Razia Begum, Balban, Alauddin Khalji, Muhammad Tughluq and Feruz Shah. Alauddin Khalji, in particular, annexed several kingdoms to expand the Sultanate. His armies conquered and plundered the kingdoms of Devagiri, Dwarasamudra and Madurai. Alauddin also conquered and annexed several parts of Rajasthan and Gujarat.

In this way, with the efforts of these sultans, the area of the Delhi Sultanate expanded manifold. You can see this in the map of 1334 AD. You have already seen its extent in 1207 AD, in the previous chapter.

• *Colour the areas brought under the Sultanate by the successors of Muhammad Ghuri in map no. 1.*

Compare this map of India with the one of 1000 AD (page no. 187). India had a large number of small kingdoms at that time. Most of them were conquered by the Turks and brought under the Delhi Sultanate.

SULTAN AND THE DEFEATED KINGS

What happened to the defeated rulers? You have read about powerful people in the chapters called 'The Formation of Dynasties' and 'Bhogpatis and the Villages of North India'.

Fig. 2 A sultan giving orders to a defeated rana



You know how they ruled over the cities and villages, imposed several kinds of taxes on the people, extracted unpaid labour (*begar*), built forts, palaces and temples and raised armies. They had an immense hold over the people of their territories. However, now they were all under the rule of the sultans of Delhi.

How these defeated kings were to be treated posed a problem for the sultans. The sultans wanted to do away with these kings and administer the territories themselves. However, there were many problems with such a course of action. It was difficult to administer these far-off regions, to appoint their own officials and commanders and collect taxes from the people directly. The Turks hailed from Iran and Afghanistan. They were familiar with neither the languages and customs of this land nor the local administration. Thus, in the beginning they faced many problems in administering their new empire.

So they thought of a way out. They decided to impose tributes on every defeated king. Once the amount was decided, they said to the defeated *rai* or *rana*, "You have to collect taxes from your area and pay us this much money. You can continue to manage the rest as before".

(You would recall that *rai*, *rana*, *thakur*, *rawat*, etc. were the titles of the *bhogpatis* of the rajput families)

• *Did the rajas of olden times say the same to their samantas?*

Iqtadar

The tax problem was tackled in this manner. However, something more had to be done by for its to own security and to keep an eye over the *rais* and *ranas*. For this, the Sultanate was divided into provinces called '*iqtas*'. A responsible army commander was posted in every '*iqta*'. He was called '*Iqtadar*'. He used to live in the principal city of that province.

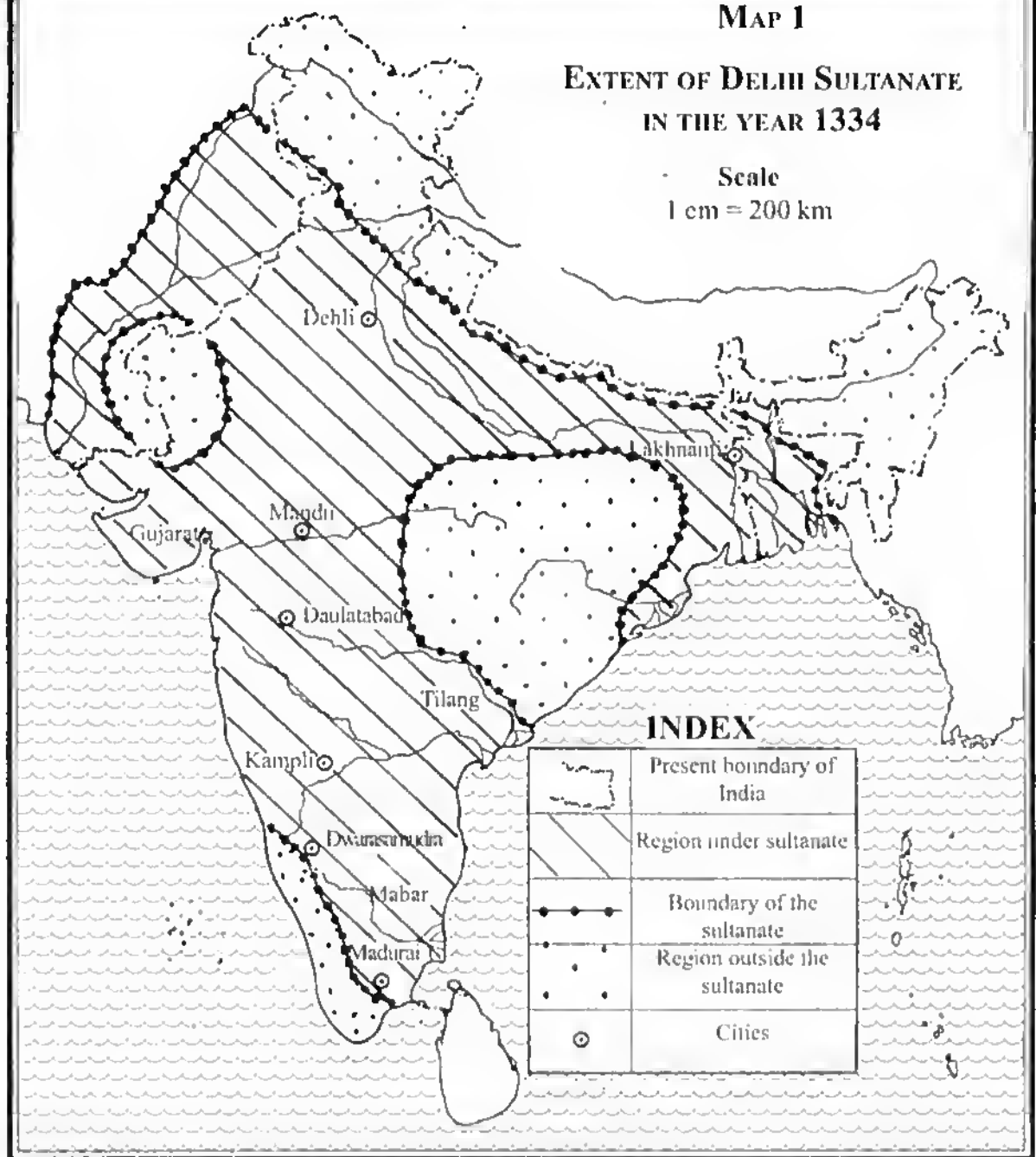
The *iqtadar* had an army of his own and

MAP 1

EXTENT OF DELHI SULTANATE IN THE YEAR 1334

Scale

1 cm = 200 km



Based upon Survey of India Outline map printed in 1979. The territorial waters of India extend into the sea to a distance of 12 nautical miles measured from the appropriate baseline.
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and also had officers to run the administration. He used to look after the region's security and extracted taxes from the *rais* or *ranas*. He met his expenses and those of his officials and the army from these taxes. Whatever was left after meeting these expenses was handed over to the sultan.

The defeated *rai* or *rana* very often

thought, 'Why should I give so much money to the Turks? Why should I not keep it with me as I did before? When they come and demand it we will see what we can do.'

So they would stop paying up whenever they found the opportunity. Then the sultan and his *iqtdars* would attack the rebellious *ranas* and extort tributes from them.

- *Name some of the duties of the iqtadars. Did the Sultanate have only one iqtadur or more than one?*

A hundred years passed in this manner. By now, the Turks had become familiar with the local languages, habits and customs, methods of agriculture, etc. Now the Turkish sultans felt that instead of relying on the *ranas*, they could collect taxes from every village themselves.

Changes in Taxation Under Alauddin Khalji

Alauddin Khalji became the sultan in 1296 AD. He devised a new mode of taxation. You will recall that the *bhogpatis* used to impose many kinds of taxes on several occasions.

- *Read the list of these taxes once again from the chapter "Bhogpatis and The Villages Of North India".*

Alauddin abolished all these taxes and retained only three of them - land tax, house tax and cattle tax. These were to be collected from the farmers. The most important of these taxes was the land tax. With the help of *Patwaris* (village accountants), the sultan had the land measured and an assessment made of the total output of crops in every village. He decided that every village would give half of its crops to the sultan as revenue. Thus, half of what every farmer grew was to be given to the sultan. Now, unlike the days of the *rajas* and *ranas*, taxes would not be imposed every now and then but there would be a clear assessment at the harvest time, and farmers would hand over half of their crop to the sultan's officers.

Amils

Thus Alauddin merged several small taxes into a big one - the land tax. For collecting this tax he appointed special officers called '*Amils*'. The sultan stopped collecting taxes through the *rais* and *ranas*. His *amils* started

collecting them directly from the farmers. The *rais* and *ranas* were no longer free to impose new taxes on the people.

- *Underline the two main points of Alauddin's policy.*
- *Why would it have been more convenient for the sultan's officials to collect one big tax instead of several small ones?*
- *Do you think this would have been in the interest of the farmers?*
- *What would have been the effect of Alauddin's policy on the *rais* and *ranas*?*

Changes in the Headman's Functions

Before Alauddin became the sultan, the village headmen collected several kinds of taxes from the village folk and gave it to the *ranas*. Besides this, they also collected some money for themselves. However, they themselves paid no taxes.

Alauddin did not accept this situation. He ordered that every piece of land be taxed whether it belonged to a common farmer or the headman. Nor did he agree to the headmen's right to impose taxes for themselves. They were strictly forbidden to levy any extra taxes. They could no longer claim any payment since the task of collecting taxes was done by the *amils*. They could only assist *amils*.

- *Do you think that the village headmen became less powerful and less important due to these policies of Alauddin Khalji?*

Fig. 3 The *amil* started collecting taxes



- What are the various things that the *rais/ranas* and the village headmen were forbidden from doing during the reign of Alauddin Khulji?

Emergence of Chaudhris and Zamindars

Alauddin and his successors took great pains over the collection of land revenue, as this was their major source of income. All their efforts of strengthening their empire depended on this. So, they tried to ensure that there was no let up in the collection of this tax. Those who did not pay their taxes or those *amils* who pilfered state money were severely punished.

However, they still needed the co-operation of the local people. Alauddin's successors, therefore, took the help of the prominent families of the villages in order to reach the people and assess the prevalent situation.

Which were these families? Many of these were *rais/ranas* or the headmen. The sultan's *amils* used to take their help in the collection of taxes. In return they were paid a fixed percentage of the taxes. These people came to be called as *chaudhris* or *zamindars*.

Thus the *rais, ranas, thakurs* and village headmen of the earlier times now became

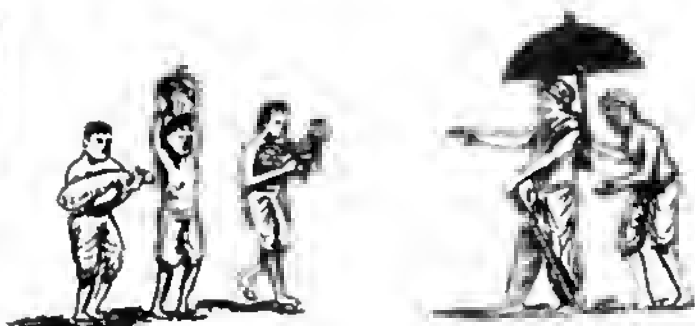


Fig. 4 *Zamindars* and the villagers

chaudhris or *zamindars*. Since they were the sultan's subordinates they no longer possessed the old glamour and power. Still, they remained important for the sultan who continued to seek their co-operation and help.

The Breakup of the Delhi Sultanate

Several sultans ruled from Delhi, grappling with all these problems. In 1388 AD, after the death of Sultan Feruz Shah Tughluq, the Delhi Sultanate broke up into several small states, with various sultans ruling them.

The state of Mandu was one of these, situated near present-day Indore. It has beautiful palaces, mosques and forts, built by the sultans of Mandu. One of the famous Sultans of Mandu was Hoshangshah. The city of Hoshangabad is named after him.

Exercise

- 1 In which area did Alauddin extend the Sultanate - north India/south India/east India/west India?
- 2 In the early days of the Sultanate, who used to collect taxes from the villages - *Iqtadars/rais-ranas*? After Alauddin's change of policy, who started collecting taxes from the villages - *amils/rais-ranas*?
- 3 In the days of the *bhogpatis*, how did the people pay taxes? After Alauddin's new policy how did the people pay taxes?
- 4 At the time of the feudal lords, what were the duties and status of the village headmen? How did these change after the new policy of Alauddin?
- 5 In Alauddin's time, who was paid a small fixed part of the revenue - the headmen or the *chaudharies/zamindars*? Who paid this portion to them? Why?

FINDING OUT ABOUT THE PAST

How do we find out exactly what happened in the past? If it's something we've actually seen, then we know it must be true. But suppose we were not there to witness the incident? We get to know of hundreds of events all over the world without seeing them happen - through books, magazines, newspapers, TV and radio. But do you believe that everything you read is true? Do you sometimes wonder if the reports in newspapers or on TV about a certain incident are correct, or may only be a partial coverage? With many aspects not covered at all? Perhaps, if you later got to know about those aspects which were left out, you may even change your opinion about the incident or the persons involved.

This problem of how to find out what happened and what did not happen confronts historians all the time. Let us see how historians write about what happened in the distant past, about incidents they have never seen.

When we read about the age of kings and *samantas*, we referred to many old stone inscriptions and copper plates. It is from these inscriptions that we got to know about towns and villages of that time. Stone inscriptions helped us a lot in learning about what happened in those times. How do we get information about the Sultanate? In those days people did not put up so many inscriptions. By then, people had begun writing chronicles and there are several books containing the history of that period. These books give details about what happened in the reign of each sultan.

Usually, we come across more than one historian writing about a particular period. They might even write different things about the same sultan. For example, one might say a certain sultan was a very good and virtuous man and that his subjects lived in peace and harmony. Another might say that this same sultan was a wicked and evil man and that his subjects suffered oppression. Now, which one of these two historians should we believe? Who could be speaking the truth?

For example, suppose we want to reconstruct the history of Sultan Muhammed Bin Tughluq. Two chroniclers have written about this period. They are Zia Barani and Isami.

If we read the books written by these two historians, we come to know that Muhammed Tughluq had issued an order in the year 1328 to all the citizens of Delhi to leave Delhi and settle down in Daulatabad in the Deccan.

- *Underline the sentence which refers to the order of Sultan Muhammed Bin Tughluq.*
- *Locate Daulatabad and Delhi in the map on page 240? (Also locate other cities mentioned later in this chapter on the map)*

Why did Sultan Muhammed Tughluq act in this manner? What exactly happened when the people shifted from Delhi to Daulatabad? Barani and Isami, both describe this event in their books. Let us read their accounts to find out what happened.

ZIA BARANI

Zia Barani writes in his book *Tarikh-i-Firuzshahi*:

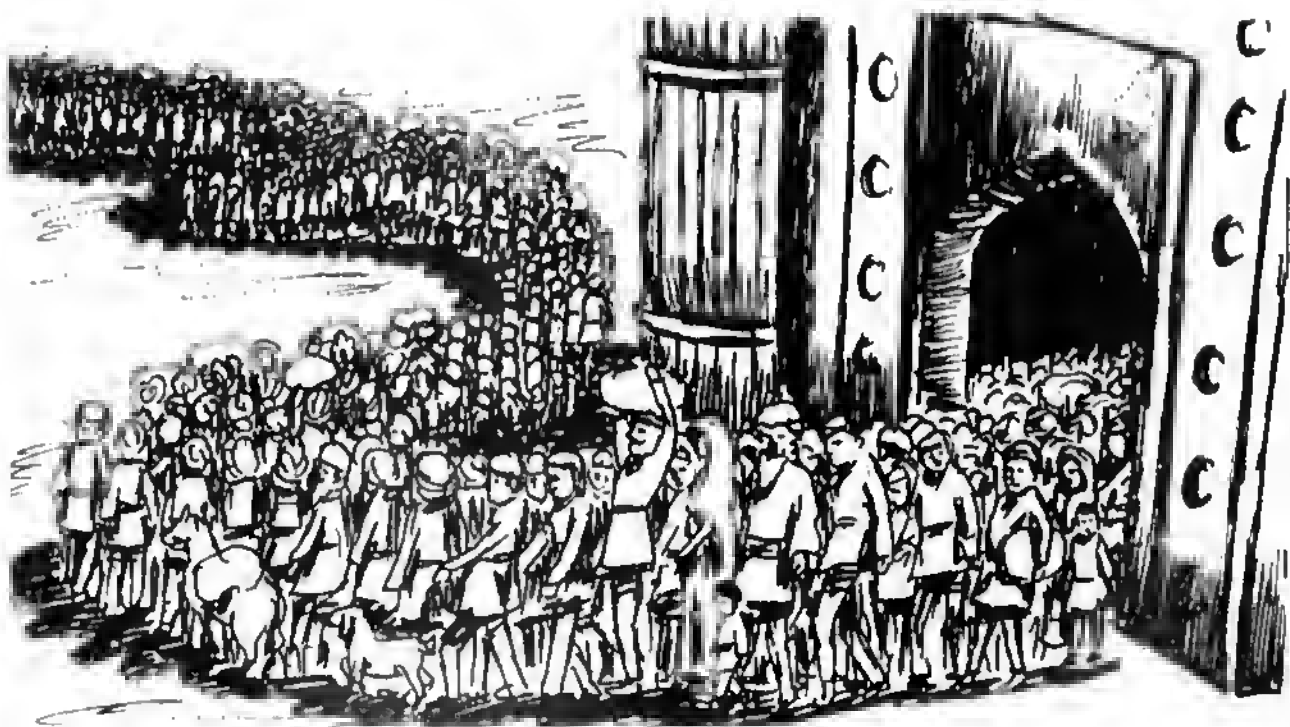
"The Sultan set his heart on a plan to shift his capital from Delhi to Daulatabad, because Daulatabad was situated in the middle of his empire. Delhi, Gujarat, Lakhnauti, Telang, Mahar, Dwarasamudra and Kampila were all more or less equidistant from this city. He did not seek the advice of anyone else while taking this decision. He ordered his mother, all the high officials of his kingdom, the generals along with their assistants and confidantes to set out for Daulatabad. The court elephants, horses, the treasury and other priceless treasures were also dispatched to Daulatabad. Next came the turn of the sufi saints, the alims (Islamic scholars) and other eminent and respected citizens of Delhi. They were all sent to Daulatabad. Those who went were well rewarded by the sultan with immense wealth.

"A year later, the sultan returned to Delhi. He ordered all the citizens of Delhi and the surrounding areas to be sent in caravans

to Daulatabad. He bought over all their houses in the city and paid the owners the price of their houses from the royal treasury so that they could build new houses when they reached Daulatabad. In compliance with the royal order, all the people of Delhi and the neighbouring areas were sent to Daulatabad. The city was emptied in this way. All its doors remained closed - not even a dog or a cat could be found in the streets.

"The inhabitants of Delhi who had lived in the city for many years underwent tremendous hardships. Many died on the way because of the rigours of this long journey. Even those who reached Daulatabad did not remain unaffected. Many of them could not bear the sorrow of separation from their motherland. They died in their yearning to return. No doubt, the sultan had well rewarded those who had left Delhi, yet they could not withstand the perils of an alien land.

"The sultan now brought alims, sufis and eminent people from other regions and settled them in Delhi. But the city could not be repopulated in this way.



"About ten years later, the sultan passed another order stating that those who wished to return to Delhi were free to do so. Some people did return, but many families remained in Daulatabad."

- After reading this account of the historian Barani what kind of a king do you consider Muhammad Tughluq to be?

Despotic/mistrustful/one who planned for the well being of the sultanate/revengeful/one who acted without seeking advice from anyone.

- Why did Sultan Muhammad Tughluq shift his capital from Delhi to Daulatabad? What are the apparent reasons?
- Did the Sultan want his people to undergo various hardships when they left Delhi?

ISAMI

Isami writes in his book *Futuh us Sanlatin*:

"The Sultan was suspicious about the people of Delhi and his mind was set against them. He secretly hatched a despicable plan to destroy the city within a month. He proclaimed a notice saying: 'All well wishers of the sultan should proceed to Daulatabad. Those who follow this order will receive ample wealth. Those who disobey will be beheaded.'

"He ordered Delhi to be set on fire and all its inhabitants driven out of the city. Women in purdah and sufis living in solitude were dragged by the hair from their houses. In this way were people made to leave Delhi.

"My grandfather, too, lived in that city. He was 90 years old. He was one among the many sufis living in solitude. He never ever ventured out of his house. He died on the way and was buried in the first camp itself.

"Everyone, the aged, the youth, women and children were forced to undertake the journey. Many young infants died for lack of milk. Many died of thirst. After facing unimaginable hardships only a tenth of this caravan of people reached Daulatabad. Thus did the sultan destroy a well populated city.

"When no one remained in Delhi, its doors were shut. It is said that this despotic and cruel emperor then called in people from the outlying villages and repopulated the city. After driving nightingales and parrots from the garden, he brought in crows.

"One doesn't know why the sultan became suspicious of these innocent people, why he uprooted them from the soil of their ancestors and why, till today, he is bent upon destroying their offspring."

- After reading this account of the historian Isami, what opinion have you now formed of Sultan Mohammed Tughluq?

despotic/distrustful/one desiring the good of the people/one who planned for the wellbeing of the sultanate/one who acted without seeking advice from anyone.

- Why did Sultan Mohammed Tughluq shift his capital from Delhi to Daulatabad? What were the apparent reasons?
- Did the sultan want his people to undergo various hardships when they left Delhi?
- You had formed an opinion of Mohammed Tughluq after reading the extract from Barani's book - the kind of king he was and what his desires were. Refer back to your opinion once again. Have you now changed your opinion after reading Isami's account?
- If your answer is "Yes," then why did you change your opinion?

You might have noticed that some aspects of Muhammed's plan are referred to in the books of Barani as well as Isami. For example, both refer to the fact that the sultan ordered the people to shift from Delhi to Daulatabad.

But in describing the exodus from Delhi to Daulatabad, Barani mentions several aspects which are not touched upon by Isami. For example, Barani says that the sultan wanted to establish his capital in the centre of his kingdom. That it was for this reason that he emptied Delhi of its people.

However, according to Isami, the sultan wanted to subject his people to hardships. That is why he emptied Delhi of its people.

This raises a problem for us. Which one of them should we believe? How are we to know what the sultan actually had in mind? We cannot really decide the matter one way or the other.

We are often faced with such difficult situations where we have to decide which is the truth and which is not.

7. Delhi was repopulated with new inhabitants.

• Among these seven statements, how many are common to both historians? Read out these statements one by one.

We can assume that the statements common to both must certainly be true. But we cannot assume that those statements made by just one of them are totally correct.

• Let any one student now read out those statements made by either Barani or Isami, but not by both of them.

When historians of today write about the past, they usually have to contend with such difficulties. We can be certain about some events of the past. But there are many aspects which we can never be certain about.

OTHER ACCOUNTS

Sometimes we get new evidences which help us reach nearer to the truth. For example, take the case of Muhammad Tughluq again. We get some more information about the episode of sending the people of Delhi to Daulatabad. This information is provided to us by an African traveller, Ibn-Batuta who had come to India around that time and by some contemporary stone inscriptions. It is interesting to note that the information provided by these sources is quite different from that of Barani and Isami.

Ibn-Batuta had come to India six years after people were sent to Daulatabad from Delhi. He had visited Delhi and gives us a description of that city as a very lively and prosperous place. That means people were living in Delhi at that time.

Some stone inscriptions have also been found from Delhi. These are in the Sanskrit language and are dated 1328 AD only. These inscriptions praise Muhammad Tughluq in no uncertain terms and tell us about a well which some brahmins and traders of Delhi had dug

• Several statements are given below. Read them carefully, then identify those statements which were made by both Barani and Isami. Also, identify those statements made by either one of them.

1. The sultan rewarded the people who went to Daulatabad.
2. The people faced considerable hardships in going from Delhi to Daulatabad.
3. The sultan's family and administrative officials were the first to be sent. Then followed the sufi saints and scholars. The ordinary people were sent a year later.
4. Those who refused to go were executed.
5. The houses of those who agreed to go were bought up.
6. People whose families had lived for several generations in Delhi were also sent.

for the inhabitants. Through these inscriptions we come to know that Delhi had a large population and there was no decrease in trade or religious activities at that time.

Not just this, we also know that coins were being minted in Delhi at that time which carried the statement "Dehli - the capital".

Then, can we conclude that what Barani and Isami say are all wrong? This raises a problem for us. It is quite possible that their descriptions are neither fully correct nor fully wrong. It might be possible that Muhammad Tughluq wanted to establish a second capital in Daulatabad to control south India. For this he might have forced many important families of Delhi to migrate to Daulatabad. The members of those families would have made out that the sultan had ordered the whole town to migrate. Both Barani and Isami belonged to these important families. They did not think about the rest of the town which consisted of ordinary people like the artisans, soldiers, traders, etc. Thus, we can come to the conclusion that both Barani and Isami have given a biased and inflated description of that episode.

Generally, all descriptions are biased. Every human being describes any particular event according to his/her understanding and liking. So, to find out the truth we should not depend upon any one kind of description. As far as it is possible we should form our views on the basis of many different evidences.

OLD BUILDINGS AND MONUMENTS

From Wood to Stone

The hunting-gathering people sought shelter in caves. With the beginning of agriculture there began to be built huts of stones, wood and mud. The people of the Indus valley towns lived in baked brick houses.

For a long time after the destruction of the Indus valley towns, people did not make brick buildings. At the time of the small *janapadas* people made their houses with wood and mud. Since these houses were made of wood they rotted away and decayed with time. Very few remains of these can be found today. Still from what has been found it appears that the wooden houses, fences and gates of the *janapadas* must have looked like figure 1.

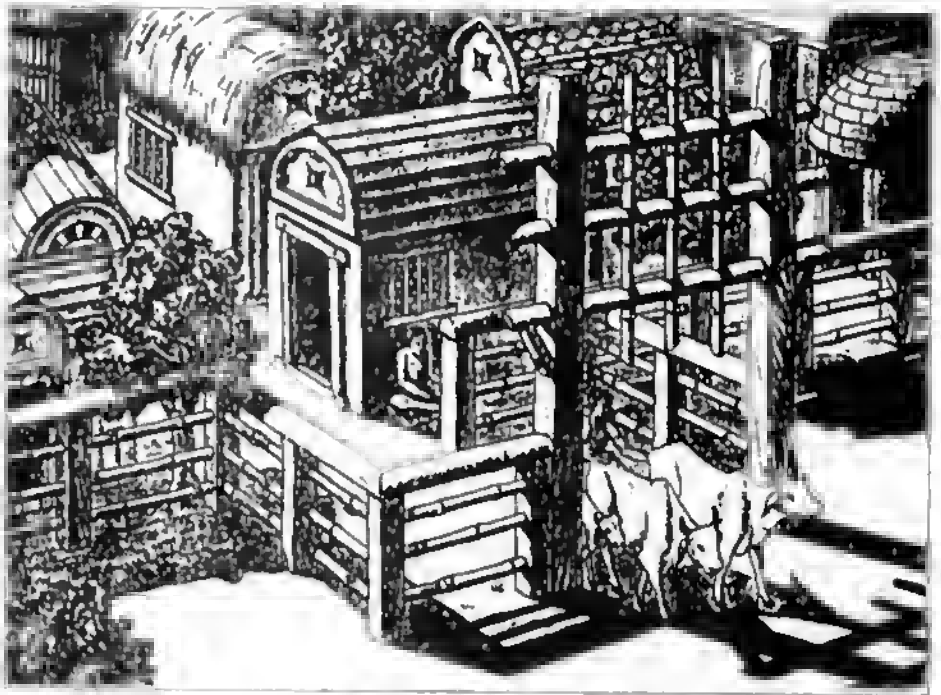
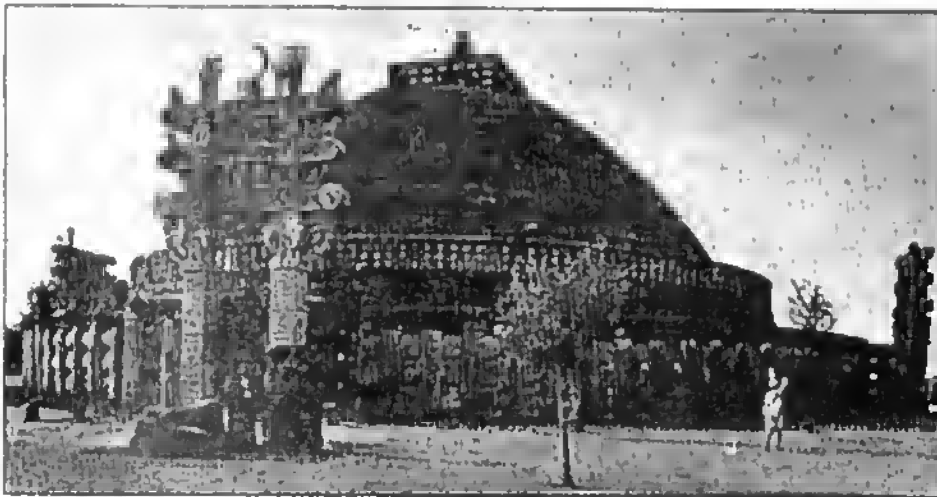


Fig. 1 Wooden house, fence and gate

Examine the picture and describe how the wood was joined to make the gate and fence. Find some sticks and twigs and try to make such a gate and fence.

Fig. 2 Sanchi Stupa



Stupa

After the death of the Buddha stupas or hemispheric mounds were built over his remains at many places. The stupas were made of unburnt earthen bricks or of pieces of stone. The Stupa at Sanchi in Madhya Pradesh was built at the time of Ashoka some 2300 years ago. It is one of the oldest monuments to be seen in India today.



Fig. 3 A wooden palace

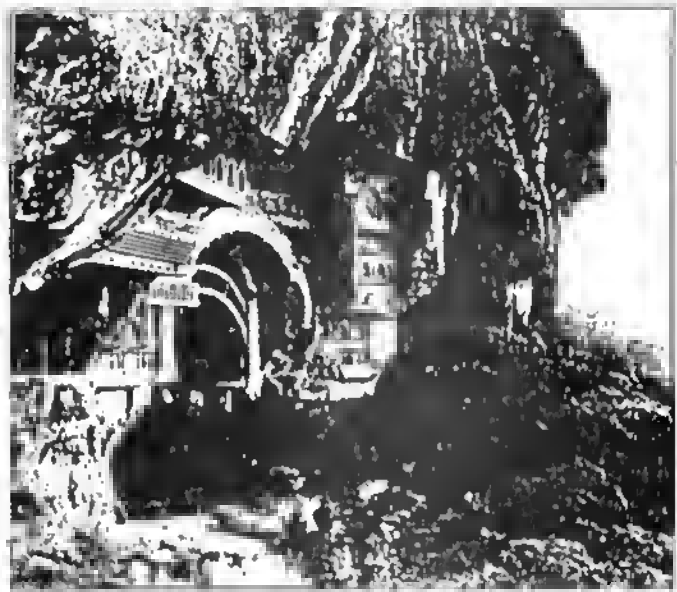


Fig. 4 Bhaja Caves

The Stupa is not hollow but solid inside. All around it is a stone railing with four ornate gateways, also of stone. When these were being made the artisans had begun trying to make buildings out of stone. They were used to making fences and gates of wood. Perhaps that is why even the stone fences and gates were built using the same designs as if they had been of wood.

Take a close look at the Sanchi gateway and fence and compare it with figure 1.

Cave Temples

In those days residential houses and even huge palaces were being built of wood (figure 3). But people continued to try to make buildings of stone, too. Religious structures, in particular, were sought to be made of stone so that they could last for a longer time.

But how were stone buildings to be made? Can anyone quarry and dress the stone and build huge buildings with it? These questions taxed the minds and imaginations of the artisans of those times. And what an answer they found! They simply carved up a hill! Caves were dug into the side of hills and mountains and there they carved rooms, doors and windows with their hammers and chisels. They tried to carve the rock to look like palaces of wood. Doesn't the picture of the cave in figure 4 look just like a wooden palace?

Hundreds of such caves were dug. Very beautiful caves, too. In some lived Buddhist monks, in some Jain monks and some others were home to Brahmins. These caves were called *Viharas*. Later when images of gods began to be made they were installed in these caves. Buddhist monks got large caves excavated and built *stupas* inside them. They would sit and pray before the *stupas* in the caves. These were called *chaitya*. Such cave temples, *chaityas* and *viharas* can be seen in

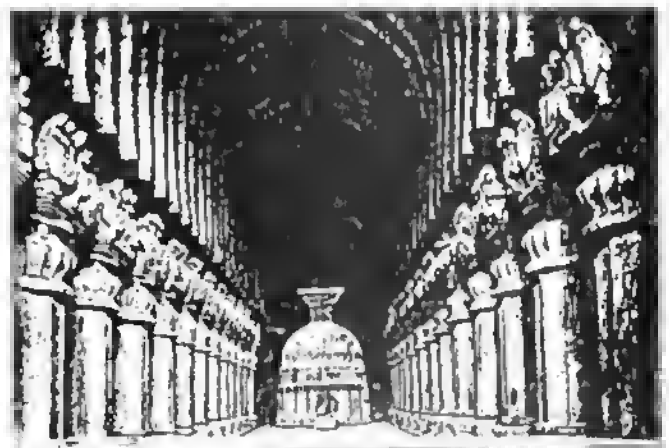


Fig. 5 The Chaitya at Karle

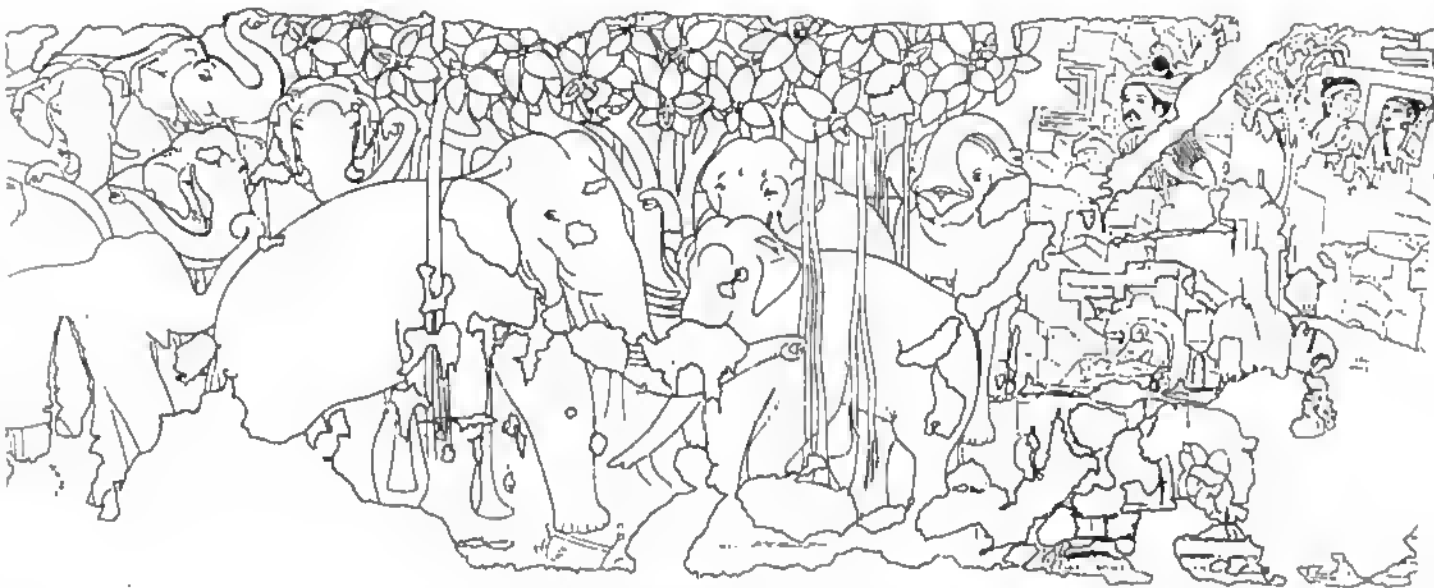


Fig. 6 A wall painting from the caves of Ajanta

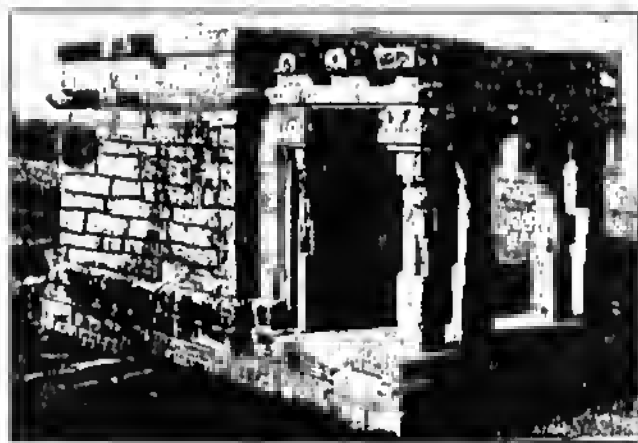
the following places - Udayagiri near Vidisha, Ajanta and Ellora near Aurangabad and Karle near Pune. Colourful paintings painted more than a thousand years ago can still be seen in the caves of Ajanta. The colour on them is in many cases still as vivid as on the day that they were painted. But, of course, you have already seen the paintings made by the early hunter-gatherers some ten thousand years ago. It is amazing how such ancient things manage to survive to tell us of their times!

You cannot find mountains and hills to carve them into temples and chaityas everywhere. Should places of worship be built only where there are mountains and hills? Can't stone be used to erect buildings at other places, too?

Different Kinds of Temples

These questions must have come to the minds of the artisans of those times as well. And it may have occurred to them to cut carved blocks of stone from hills and then carry them to new sites. But how to erect blocks one on top of the other? What if they fell over after some time? Whatever questions and fears may have come to their minds, these artisans did make efforts in these directions.

First small and simple buildings came up. Look at figure 7. This temple was built in Sanchi for an idol of the Buddha. This is how the first temples were built. Large blocks and columns of stone were cut and carefully assembled on top of each other. This ensured that the finished building



was not shaky and the stones did not easily topple over or slide away. The workmen of those days did not use any mortar or lime to join the blocks together. They would just pile the stone blocks one on top of the other and the buildings still lasted for many hundred years. It has been the weight of the stones on each other that has held them fast for so long. Even today you can see many such temples. Many huge monuments have been built like this by placing carefully cut blocks of stone on top of

Fig 7 An early temple - near the Sanchi stupa

each other. The temple at Sanchi consists of just one cell for the idol and a covered and pillared veranda for the devotees to stand in.

That is not all that is so amazing and wonderful about these buildings. The beautiful figures of people, animals, fruits, trees and creepers carved on the stone tell us what skilled artists their builders must have been.

Later Temples

Now that people had learnt how to build temples anywhere, beautiful temples came up in each and every part of India. The artisans, kings and *samantas* of each part of India built temples in their own unique styles.

Here you can see the differences in the design of temples in Orissa, Tamil Nadu and Khajuraho. You can also see how with time artisans began to build more beautiful and complex structures.



Fig. 9 A Shiva temple in Tamil Nadu

had flat roofs.

Skilled and courageous artisans found ways of laying the carved stones one on top of the other in such a way that a crest began to rise above the roof. It was a very risky affair to build such a high crest without the use of any mortar or cement. These artisans not only took that risk, but also carved those stones into beautiful *shikharas* or pinnales.

Look carefully at the *shikharas* of the temples of Orissa, Tamil Nadu and Khajuraho. The styles of each are different.

Fig. 10 The Kandaria Mahadev temple in Khajuraho

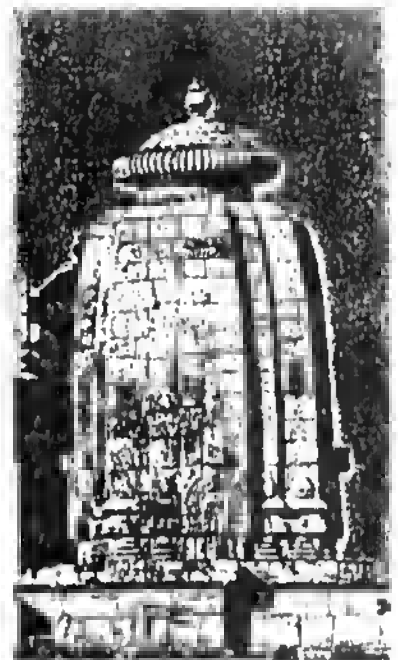
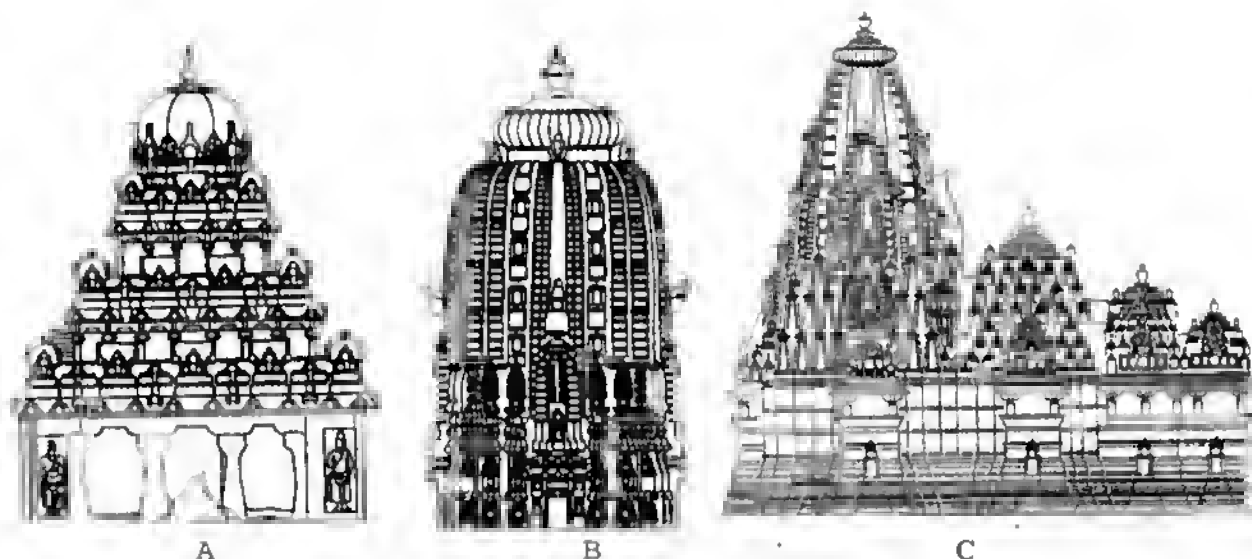


Fig. 8 A temple in Orissa

In contrast with the early simple and small temples the later ones had more cells, halls, corridors and verandas. The early temples had just one cell in which the idol was kept and it was called the *garbhagriha*. In front of it there would be a pillared, open veranda. The roof of the temple used to be flat. Look carefully at these features in the pictures. In the later temples another room began to be built in front of the *garbhagriha*, which was called the *mandapa*, after which came the pillared, open veranda. The veranda began to be called the *ardhamandapa*. The later temples no longer





Can you recognize the pictures of each of these styles above? Do these temples have all three parts - the garbhagriha, the mandapa and the aridhamandapa?

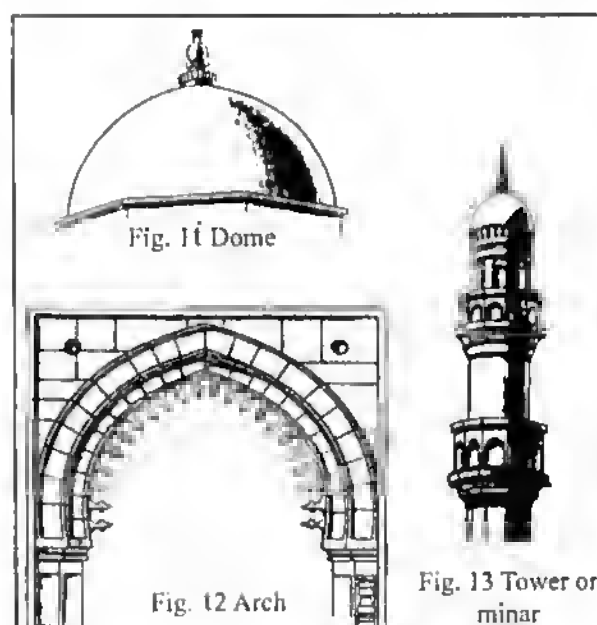
IRANIAN AND IRAQI INFLUENCE ON INDIAN ARCHITECTURE

When Irani and Iraqi artisans came to India they brought with them a new set of techniques. You have already seen in the previous chapters the kind of buildings they used to make.

Did you see anything which you had not seen in the stupas or temples?

Islamic architecture had three characteristics: the dome or *gumbad*, the arch or *mehrab* and the tower or *minar*. At least one of these can be seen in most Islamic buildings.

What is the minar used for in a mosque?



The *mehrab* or arch: The *mehrab* is curved and pretty to look at, but it is a very useful thing, too. To build a door or a window in a wall we have to make a jamb of a stone slab to take the weight of the wall above it. The weight is then shared by the entire frame of the door or window. But if the door is a large one then the weight on the stone slab becomes quite a lot. There is the danger of it breaking. Arches are stronger than flat frames and do a better job of supporting the roof. If they are used there can be more windows and doors in a wall without fear of weakening it.

Domes: Most of the domes you will see today are not solid like the stupa. They are hollow from inside.

The use of lime mortar had also begun by

now. These led to the construction of very strong and long-lasting monuments.

The Mixing of Styles

Indian artisans soon learnt these techniques from the Iranian and Iraqi workmen. The latter, too, learnt from the local styles of architecture. Arches and domes began to be built in temples. Carved stones piled one on top of the other began to be used to build columns in mosques. In the previous chapters you have seen the mosques, etc. built after the coming of Turks to India. Identify the minars, domes and arches in them.

Identify these elements in mosques and temples near your locality.

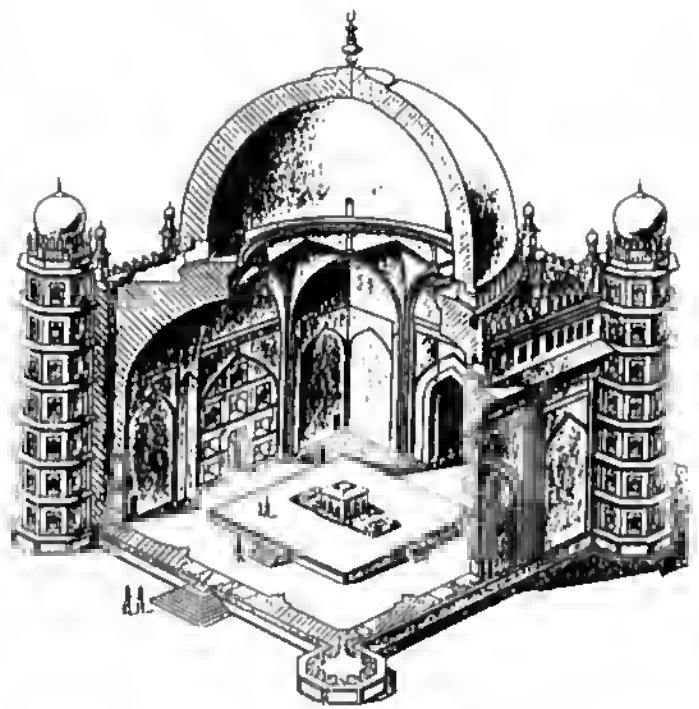


Fig. 14 Take a look at the inside of a dome

EXERCISE

1. Make correct pairs
 First of all - Domes, arches and minars cemented with lime mortar
 Then - Wooden houses
 After that - Cave buildings
 After that - Buildings made out of blocks of stone
3. In the shift from wooden temples to cave temples one thing changed, but another remained the same. Do you know what? Choose the correct option - building techniques / the design of the building.
4. Identify the following things in the temple shown in the chapter "Siyadoni - An Old Town" - the *shikhara*, *garbhagraha*, *mandapa*, *ardhamandapa*.

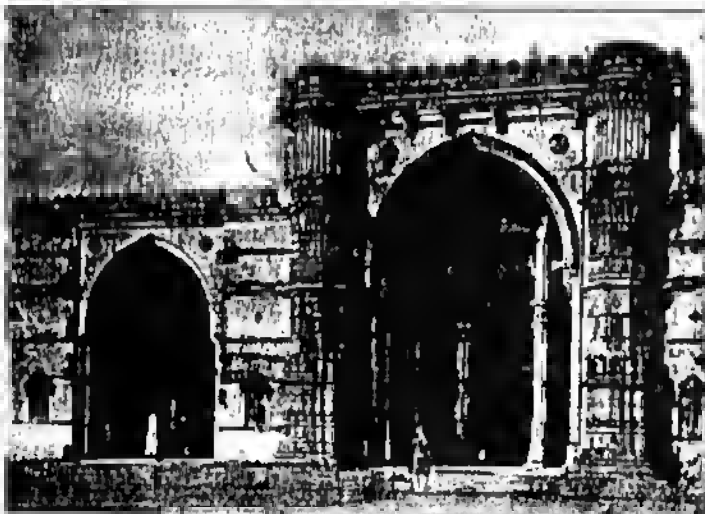


Fig. 15 The temples of Songarh: locate the minars, domes and arches in them



Fig. 16 Columns in the mosque at Ahmedabad